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P. Keating

CONTEMPORARY THEOLOGY ISSUE

THE STATE OF THE DISUNION

MARTIN E. MARTY

Monika K. Hellwig on bishops & theologians • Richard
Mazziotta on intercommunion • John F. Baldwin on
alternative liturgies • Thomas V. Morris on atheism
• Denise Lardner Carmody on sex & marriage

CORRESPONDENCE

Poppycock masquerade

Northampton, Mass.

To the Editors: Your magazine is stimulating and often essential reading as it tends to validate that being an intellectual and Catholic are not mutually exclusive (only strange bedfellows). But John Garvey's piece, "Politics Won't Cure Death" [October 23], comes right out of that growth industry known as the "J. Alfred 'Do I dare to eat a peach?' Prufrock Institute" which perpetually sides with the status quo.

While we're probably all overly familiar with poppycock masquerading as realism from the pulpit to the Capitol, must we be forced to endure yet another bashing of those who strive to forge a better world? Where would we all be if it weren't for those occasional Socrateses ("Give me the hemlock."), Thoreaus, and S. Brian Wilsons who follow their own drummer while the masses scurry to pay bills and lose themselves in pedestrian pursuits?

Mr. Garvey assures us: "I am not counseling quietism." No, and Orwell wasn't terrified of the specter of Big Brother and the military-industrial complex either. I would agree that activists are sometimes guilty of the faddishness, group-think, and hypocrisy that permeate our culture, but I hardly think these are their dominant traits. Commitment and idealism may be.

LES NICHOLLS

The final word

Antibes, France

To the Editors: Regarding Christopher Buckley's explanation [November 20, 1987] of his story about Graham Greene [August 14, 1987]:

I have not read Mr. Ziegler's life of Lady Diana Cooper, and I cannot remember ever talking to her about Padre Pio. Certainly I would not have told this fairy story, to which Mr. Buckley clings,

of bleeding stigmata. Yes, certainly I saw the stigmata of dried blood. There was nothing disgusting to me in the sight. I left Mass when it ended and went with my companion to breakfast. There was a mystery to me in the Mass, about which I have spoken to close friends, but it bears no relation to Mr. Buckley's story.

Perhaps Mr. Ziegler's "source" is the same unreliable one as Mr. Buckley's.

GRAHAM GREENE

Warm St. David's

New York, N.Y.

To the Editors: I enjoyed Chris Buckley's article on growing up Catholic [August 14, 1987] especially the coda on Padre Pio.

I do take issue with one part of Mr. Buckley's article, however. I was a student at Saint David's school in New York at the same time as Mr. Buckley, and my memories of the school are at complete variance with his. At no time did I receive, observe, or hear about any "beatings"; on the contrary, I remember the school as a warm, nurturing place where I picked up an excellent education and a good grounding in Catholic doctrine. Mr. Buckley admits that he was generally unhappy during those years; he is perhaps allowing this unhappiness to color his memories of the school. . . .

GEORGE SIM JOHNSTON, III

Filling in the blanks

Cambridge, Mass.

To the Editors: As a participant in the recent Women-Church conference and a chronicler of the lives of American Catholic women, I appreciated Karen Sue Smith's thoughtful comments ["Claiming Our Power, November 6, 1987]. However, it is unfortunate that Ms. Smith's comments on the conference liturgies were based on a single liturgical event, when the conference included at least half a dozen different litur-

gical celebrations planned by different teams of people. I, too, was uncomfortable with the liturgy she describes in her article. To put it succinctly, I felt that it had taken Jesus out of the Eucharist, and I am no more willing to hand over Jesus to the shapers of more traditional Eucharistic celebrations than I am to hand over the church to a small (albeit overtly powerful) minority of its members. But I did find the opening liturgy (a celebration of in-gathering, calling upon the power of the Spirit) a spiritually powerful and aesthetically satisfying experience. I was also moved by the feminist Shabbat service led by a group of Jewish conference participants.

On the chanting of "I am holy" at the Eucharistic celebration: while I believe, with Karen Smith, that in liturgy we acknowledge the presence and holiness of the One who is beyond ourselves, I know that liturgy is also a time to name and honor the sacred in our human lives. This particular liturgy did not hold these two dimensions in the best possible balance. Nevertheless, it pointed to an undeniable fact: so many women have been taught, by omission or commission, that they are not holy, not part of the reality of Incarnation, not given eyes to see and ears to hear and mouths to proclaim the word of God, that they need to take the step of recognizing and naming themselves as
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Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, MI 48106 and on Microfiche from Bell & Howell, Wooster, Ohio 44691. Serials Data program No.: ISSN 0010-3330. Second-class postage paid at New York, N.Y. Copyright © 1987 Commonweal Foundation.

Illustrations: Cover, Pamela T. Keating; pp. 39, 43, 47, Jean Charlot; p. 40, Paul Valerry; p. 42, LNS; p. 49, Rothco; p. 52, photo, Steven Sloman; p. 54, Tyng.

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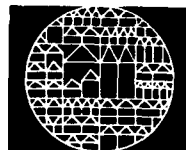
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Commonweal, [ISSN 0010-3330] A Review of Public Affairs, Religion, Literature, and the Arts, is published biweekly, except monthly Christmas-New Year's and July and August, by Commonweal Foundation, 15 Dutch St., New York, N.Y. 10038. Telephone: (212) 732-0800. Single copy, \$1.50. Yearly subscriptions, U.S., \$28; Canada, \$30; foreign, \$33. Special two-year rate: U.S., \$49; Canada, \$53; foreign, \$59. All Canadian and foreign subscriptions must be paid in U.S. dollars by International Money Order or by check on a U.S. bank. POSTMASTER: Send address changes to *Commonweal*, 15 Dutch St. New York, N.Y. 10038.

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COMMONWEAL



Time to do right

In the spring of 1968 the Kerner Commission pointed to white racism as the fatal flaw that threatened to leave America divided in two. Today, the effects of racism—socially, economically, and individually—continue to plague our efforts to create a more equal society. Racism is a more complicated and elusive foe than Americans imagined twenty years ago. Though numerous political and legal barriers have been successfully challenged, we have done too little to refashion those economic and educational structures that perpetuate a divided and unequal society.

The blatant symptoms of racism are still to be seen. In the federal government, the highest-ranking black official in the State Department, Alan Keyes, resigned last year, claiming he had been treated in a racially insensitive manner by his superiors. Joseph N. Cooper, former head of the Labor Department's watchdog office for discrimination, resigned under similar circumstances. Clarence Thomas, chairman of the Equal Opportunity Commission, told the press at the time that indifference to black appointments had been pervasive in the Reagan administration, and that the number of racial discrimination complaints filed by federal workers is on the rise. Former Education Secretary Terrel Bell has spoken of racial jokes made during cabinet meetings. The National Urban League reported this month that the present administration has reduced job-training programs overall by 70 percent, and has created "a climate in which racism has been allowed to fester and grow."

Last year the Census Bureau reported that in 1984, while the income of white Americans was almost twice that of black Americans, the median net worth of black households was only one-tenth of white households. According to the Urban League, the average family income for blacks in the 1980s is less than it was in the 1970s. In addition to long-standing forms of economic inequity we now see a widening gap between the poorest blacks and everyone else. Yet even blacks in management positions, who have moved up the economic ladder, frequently complain of "glass ceilings" between them and further advancement.

Housing discrimination in the U.S. has been challenged—and endures. A federal appeals court ruled last month that the city of Yonkers, N.Y., had violated federal civil rights laws by locating 97.7 percent of all public housing in one area of the city, perpetuating segregated schools and neighborhoods.

Statistics relating to higher education are hardly more encouraging. According to Dr. Niara Sudarkasa, president of Lincoln University, after an increase in the sixties and seventies, black enrollment in colleges continues to decline, and no one—the federal government, the states, or the schools—has committed long-term resources to reverse this decline. During the last year, racial incidents have been reported at the Citadel, Columbia, Tufts, George Washington University, and Purdue, to name a few major campuses.

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In his State of the State Address this month, New York Governor Mario Cuomo addressed the crisis. Immediately after having spoken of the ravages of AIDS, Cuomo continued: "There is another disease that threatens us all. . . . It attacks our minds and our hearts and our spirits. It is called racism, that blinds us from seeing one another as members of the same human family. . . . We must, as a state, make as plain as we can that we will tolerate no violence in this society, and that we will be particularly firm with violence when it is motivated by bias." This is where the public response to racial violence must begin, with our elected leadership. As the U.S. Catholic bishops wrote twenty-five years ago, "public authority is obligated to help correct the evils of unjust discrimination."

But the matter cannot rest there. Individuals and communities have a duty to claim their rights. That is why it is important that 20,000 marched peacefully in Forsythe County, Georgia, last January to protest racial hatred, that the Asian-American community joined in vigils at Howard Beach, and that the Los Angeles City Council was forced to redesign its gerrymandered districts to include more Hispanics. That is why it is important that Hartford voters elected the city's first black woman mayor, that Clara Watson has carried to the Supreme Court her hiring bias suit against a Texas bank, that residents of Hayden Lake, Idaho, have faced down their Arian Nations, interlopers. "Now we are known for the Nazis," Fr. Bill Wassmuth told the *New York Times*, "but eventually we'll be known as the community that faced the Nazis and won."

Because jobs, education, and housing are so basic a means of achieving racial equality, they must become areas of government action. The Labor Department reported in a recent study, "Workforce 2000," that as the economy grows more complex and more dependent on "human capital," the standards of the educational system need to be raised for all Americans. The study mentions specifically that black and Hispanic workers must be fully integrated into the economy, and that education and training investment are crucial for creating equal employment opportunity. William Julius Wilson, author of *The Truly Disadvantaged* (Chicago, 1987), has described a tactical program for doing this without alienating other groups: "If we emphasize a program to put all Americans back to work, Americans will relate to that because it is not targeted to a particular group, and they could say, yes, I agree with that." In Wilson's analysis, the problem of the poorest blacks requires non-race-specific solutions: full employment, balanced economic growth, manpower education and training.

After shying away from the subject for too long, blacks are willingly recognizing the need to strengthen their family structures. The Urban League notes that 40 percent of black children are now raised in fatherless homes. Yet, according to the Census Bureau, the disparity between white and non-white income groups is least where minority families have both parents present in a household.

There remains yet a further rampart to be scaled. On it, the victory hangs. Racism, of whatever stripe or hue, wins its most

devastating victory when it converts the victims themselves to racist attitudes. Those who speak with tongues and fists of flame spread fire to their own dwelling. Hazel Dukes of the NAACP was correct when she criticized black lawyers and clergymen this month for "whooping and hollering" rather than working with deliberation and clear political goals against the violence and discrimination faced by minorities in New York City.

When nineteen-year-old Michael Washington and two friends were beaten by a gang of twenty whites last September in the Canarsie section of Brooklyn, Washington told a startled Mayor Ed Koch at City Hall: "If we catch every one of those guys . . . [and] if they can look all three of us in the face and truly apologize, then I can leave it at that. I can shake their hands and walk off. I hold no prejudice against anybody. I just want to live as one. That's how I feel in my heart."

Twenty years ago, four days before his assassination, Martin Luther King, Jr., told worshippers in the Washington National Cathedral that ". . . somewhere we must come to see that human progress never rolls in on the wheels of inevitability. It comes through . . . the persistent work of dedicated individuals who are co-workers with God. . . . So we must help time, and realize that the time is always ripe to do right."

Time to move

Gasoline bombs. Rock throwing. Tire burning. Sullen resistance. The demonstrations and riots in the Gaza Strip and West Bank remind us that a new generation of Palestinians has grown up with all of the frustrations of political and economic powerlessness. The riots themselves are less a surprise than a dramatic manifestation of a long-standing stalemate. Forgotten by their allies, as the silence of the recent Arab summit in Amman attests; ignored by the rest of the world; and tightly controlled by Israeli security forces, young Palestinians have made the streets their political forum and civil disorder their political expression.

Almost forty demonstrators or bystanders have been killed; over a thousand Palestinians have been jailed; four have been expelled, five others face expulsion; and at least 250,000 residents of the refugee camps have been placed under curfew and confined to their homes, some for more than a week. There are increasing economic consequences for both the Israelis and the Palestinians. And yet the disorders continue, reaching even Jerusalem where fighting broke out near the Dome of the Rock.

The Likud-Labor coalition government presents a solid political front, supported by the Jewish population. The Palestinians in Gaza and the West Bank appear equally united and equally unrelenting. Civil disorder is inching toward civil war.

Superior force and greater social and political cohesion give Israel the upper hand. Against this the Palestinians have the

weapons of the street and a rage born of the twenty-year occupation that is daily nourished by the growing Israeli settlement and control of the occupied territories. Increasingly, it seems, the Palestinians also have the weight of world opinion on their side.

Though the impasse between the Israelis and the Palestinians is not new and the implacability of both sides offers little reason for optimism, three notable and, perhaps unprecedented, events have occurred since the demonstrations began in early December.

- The size and the persistence of the disorders and the active support of the population mark a new moment in the Palestinian protests. Israeli hopes for a gradual acquiescence in the status quo will not be realized. But the fervor and solidarity inspired by the young Palestinians must not be wasted in futile gestures and empty rhetoric; it needs to be channeled by their elders into a plausible and realistic political plan.

- For the first time, the 750,000 Arab citizens of Israel itself showed their sympathy and support for the Palestinians by participating in the December general strike. The rightward and nationalistic drift of Israeli Jews, especially the young, and their sense of security in being a Jewish state has blinded them to the multicultural, multireligious make-up of their own economy and society; the action of their fellow citizens is a reminder that Israel's founding ideals imagined a different future than the one it is now being played out.

- The U.S. government protested the use of lethal force in the occupied territories; acquiesced by abstention in the December 22 UN Security Council vote deploring Israel's actions; and on January 5 cast a negative vote there against the Israeli decision to expel nine Palestinians, the first U.S. vote against Israel since 1981. Among some American Jews there is a subdued but intense reaction against the Israeli response to the civil disorders. More significant is the deep concern over growing Israeli resistance to resolving the problem of the occupied territories. Before the present troubles broke out, Rabbi Arthur Hertzberg assessed the situation in an article in the *New York Review of Books* (May 28, 1987):

... [S]inful though the Arabs have been, blaming them does not diminish Israel's burdens, for it needs peace more than the Arabs do. Israel has now become an American dependency because it cannot maintain both its standard of living and the state of war without at least \$3 billion of American aid annually. Israel's society has been altered, and distorted, by its being an occupying power; as the Palestinians on the West Bank become ever more numerous and more restless, Israel is in danger of becoming the Belfast of the Middle East. A more frenetic exercise of power cannot solve these mounting problems. Israel has no intelligent choice but to pursue peace.

Can anything come of this more critical outlook in the American Jewish community and the administration? At the same time as these protests were being made, Congress was approving the omnibus budget bill with our annual aid to

Israel, and a delegation of Jewish leaders went to the State Department to complain of the administration's criticism of Israel.

Israel has many friends in this country; there are the patient and loyal Arab citizens of Israel itself. It is time for Israeli leaders to heed these voices. And it is time for Americans, especially those in Congress and the administration, to plead with our friends in an unequivocal voice to pursue peace. They might begin with two steps: call the long-proposed international conference and begin to reverse the encroachments on the Palestinian title to the occupied territories.

Maintaining Perspective

Last December, just before the summit meeting, *Commonweal* had a visitor from Poland. He was trained as a scientist, later studied theology, had lived in Africa, had been a member of a base community there. Now, in Poland, he closely followed world events. His wealth of political knowledge and insight could not quite be disguised by his gentle and searching demeanor. An active member of Solidarity, under martial law he had spent a year in prison.

Among other topics, our visitor spoke of the importance his fellow Poles placed on the strength, including the military strength, of the United States. Obviously, his own grasp of the complexities of East-West relations and nuclear armaments was greater than that of the average Polish citizen—or of the average U.S. citizen. Still, it was clear that he shared with other Poles a certain basic conviction: that there would be less hope in the world for both peace and justice if the U.S. were not the military equal of the Soviet Union. He was interested in the views of Catholics who rejected the nuclear deterrent (he had tried, but failed, to meet with Archbishop Hunthausen in Seattle), but he did not share them. One felt strongly that his own position had not been lightly arrived at.

This Polish visitor from Solidarity came to mind when we were reading the special December 4, 1987 issue on peacemaking which the *National Catholic Reporter* published to mark the Washington summit meeting of Reagan and Gorbachev. The contents of that issue, as might be expected, covered a full range, from the eloquent and perceptive to the highly tendentious. What they had in common was a rejection of nuclear deterrence and the equation of peacemaking with nonviolence. No wonder the issue's support for the INF treaty was scarcely more than perfunctory. Although a step away from reliance on nuclear weaponry, the treaty is still based, in its many details as well as its general provisions, on the belief that armed balance between hostile states is at this point a crucial strategy for peacemaking. The *NCR* issue, on the other hand, equated peacemaking with nonviolence. Its editorial all but declared nonviolence the only option for Christians.

To take an editorial stand for nonviolence is, of course, the

NCR's right, and in fact represents a long-standing leaning of that journal just as just-war teaching represents a long-standing leaning of this journal. But there was something one-dimensional about the special issue, at least enough so to remind us of our Solidarity visitor from Poland. Like the bishops in their pastoral letter on nuclear weapons, our visitor believed, however reluctantly, that there was a moral basis for nuclear deterrence. Why should it be that among the distinguished contributors to the *NCR*, there was not room for a single voice, a single viewpoint like his? Why was there room for both Archbishop Hunthausen and Bishop Gumbleton, for Gordon Zahn, Jim Forest, Eileen Egan, etc.—all veteran representatives of pacifism—but not *any* place for peacemakers who work within the just-war tradition? For a Cardinal Bernardin, for a Gerard Smith, who negotiated the SALT I treaty, for a Bryan Hehir? Was this conscious editorial policy or simply failure of imagination?

The Catholic bishops, in their pastoral letter on nuclear weapons, affirmed both just-war teaching and nonviolence as valid options for the Christian conscience. The two perspectives, they wrote, stood as complement and corrective to one another. A number of the bishops' critics "from the right" have objected that only just-war teaching deserves such legitimation. *NCR's* special issue, unfortunately, takes exactly the same position in mirror form. It not only announces its own preference for the nonviolent tradition. By exclusion and dismissal, it seems to make that tradition the only legitimate one. We think the pastoral letter represents a wiser choice. Especially in a publication of the *NCR's* influence, voices like those of our Polish friend should get a hearing.

A RESOURCEFUL 17 YEARS

That we find ourselves in new quarters on an obscure alley in Lower Manhattan after a quarter century on high-rent Madison Avenue is due to Peter Steinfels. Such attractive, well-planned offices in a lower rent area had long been on his mind. They serve as tangible evidence of all that Peter has put into *Commonweal* in some seventeen productive years.

Yet that visible accomplishment pales when measured against what he has done in the magazine itself over the years — his editorials on controversial secular and religious issues, complete with insightful qualifications; his editing of articles; his sense of the timely and important in editorials and planning contents; his inspiring leadership and guidance of the editorial staff in the most recent years — not to mention his clever designs on *Commonweal* covers and foresight in bringing us stumblingly into the computer world. This list is far from complete. A versatile person who has been generously applying his manifold talents to giving effective Christian witness in a troubled time, Peter Steinfels embarks on a new career as chief religion correspondent of the *New York Times*. He takes with him the grateful good wishes of us all.

CONFLICT RESOLUTION

SCHOLARS & BISHOPS

DUE PROCESS ON THE DRAWING BOARD

Amid the present tensions, polarizations, and anguish of the U.S. church, there is one particularly bright ray of hope: the content and progress of the document, "Doctrinal Responsibilities," presented to the National Conference of Catholic Bishops at their general meeting last November. Unfortunately, the document came up on the agenda when there was no longer a quorum to act upon it and has been sent back to the Committee on Doctrine for review in light of the comments made at the November meeting.

"Doctrinal Responsibilities" is not the first U.S. ecclesiastical statement to deal with such issues as due process or with the practical conduct of "the doctrinal complementarity" of bishops and theologians. One model for due process has already been approved for use within dioceses [*On Due Process*; Washington, D.C., NCCB, revised edition 1972], and there are published guidelines [*Committee on Conciliation and Arbitration*; Washington, D.C., NCCB, 1979].

The particular genius of this new document, however, is that it distinguishes between the doctrinal and administrative or disciplinary issues; that it places procedures for resolving doctrinal conflicts between bishops and theologians within the context of a continuous explicit sharing of understanding; and that it provides manageable practical guidelines for the process of interaction.

"Doctrinal Responsibilities" originated when the Catholic Theological Society of America (CTSA) decided to invite the Canon Law Society of America (CLSA) to collaborate on "a proposed set of norms to guide the resolution of difficulties which may arise between theologians and the magisterium in North America." Then, in September, 1980, a joint Committee on Cooperation between Theologians and the Ecclesiastical Magisterium was established, chaired by Jesuit theologian Leo O'Donovan. Two years later, this committee published a consensus statement, along with six research essays on which that consensus was based, dealing with the responsibilities and rights of bishops and theologians, and an evaluation of the then current procedures for due process. From this, the committee drafted a proposal for procedures, sending drafts to bishops, canonists, and theologians for comment. Eventually, Bishop James R. Hoffman of Toledo, Bishop John F. Kinney of Bismarck, and Archbishop Daniel E. Pilarczyk of Cincinnati joined the committee meetings.

In 1983 the Joint Committee presented its procedural draft of "Doctrinal Responsibilities" to both the CTSA and the CLSA where it was unanimously approved.

The bishops' Committee on Doctrine, which was then

chaired by Archbishop John R. Quinn of San Francisco, reviewed the document, but before it could be brought to the full body of bishops, the committee was reorganized, occasioning some delay. When the reorganized committee resumed, now under Bishop Raymond W. Lessard of Savannah, the document was taken up as a "working draft" of what the committee would present as its own proposal to the general assembly. From extensive work within the committee and a subcommittee came the thirty-nine page document presented to the NCCB last November.

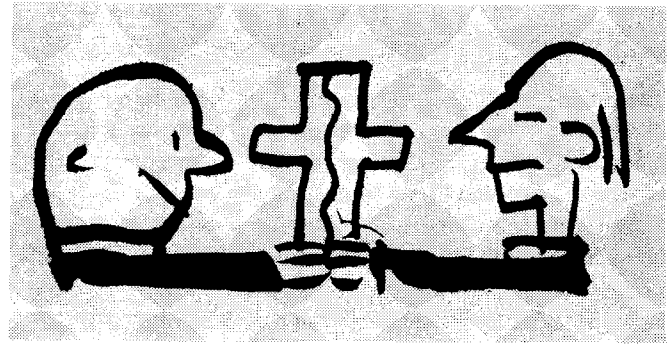
Amid general applause from all sides for the outcome of this long process were some voices expressing reservations. However, these reservations were based, at least in part, on a misunderstanding of the intent of the document. The document is not concerned to define the respective teaching authorities of bishops and scholars. Nor is it concerned with issues currently under discussion about the theology of the church's magisterium. Rather, it proposes patterns of collaboration that can be implemented effectively no matter what doctrinal position one takes on these more theoretical ecclesiological questions. "Doctrinal Responsibilities" is thoroughly in harmony with the theology of the Second Vatican Council. It also expresses the spirit of the 1983 Code of Canon Law, offering structures which, though not provided by the Code, are assuredly not forbidden and seem to be favored.

The document is divided into three parts: (1) a description of the context of ecclesial responsibilities; (2) suggestions of patterns for continuous cooperation when there is no crisis to be resolved; and (3) procedures for dealing with disputes. Obviously, it is important to give equal weight to these three parts because they form a balanced whole. Procedures for dealing with disputes will work best in a situation of continuous dialogue and explicit cooperation in which the specifically ecclesial character of the work shapes everyone's understanding. In our present situation the first part is theoretically delicate; the second part is uncontroversial; the third part is practically sensitive.

Part one calls for an assumption of good faith on all sides, given a common dedication to the Gospel; evokes the principle of subsidiarity, by which matters are dealt with on the local level if possible; defines key terms used; lists some of the traditional roles and tasks of bishops as exercised from earliest Christian times; and describes the roles of theologians, acknowledging the possible tension between ecclesial and scholarly demands.

What makes this part theoretically delicate is the need for workable definitions of roles and responsibilities which rise above currently controversial positions. The problem is that every choice of word or phrase tends to imply the taking of sides in current theological discussions, although this is not intended at all.

Part two suggests functions already in use in certain situations, so that to extend their use should not be seen as threatening.



Part three hinges on agreement with the definitions of terms given in part one. For this reason, some further amendments and finishing touches are now being worked out. Meanwhile, the Committee on Doctrine is preparing a larger document on the teaching authority of the church, and another committee, under Bishop Sklba, is planning a document on the teaching authority of the local bishop.

The third part of "Doctrinal Responsibilities" sets out in a practical way a four-stage procedure based on fairness and common sense. The first stage insists that a clear statement of the problem be written up by the initiating party, followed by an appropriate gathering of accurate data (the texts of writings, tape recordings of public lectures, etc.). The second stage calls for clarification of meaning, either in direct exchange between the parties or through a facilitator. The third stage is the most complex. It asks that the relationship between the statements under discussion and the Catholic tradition be determined—which requires that the objection be explained in writing and that the response be given in writing, which will normally require consultation with a number of theological experts. The fourth stage identifies the implications which the teaching or opinion in question has for the life of the church—again by written exchange between the parties.

What seems particularly helpful in this document as proposed, is that it keeps doctrinal dialogue separate from administrative action. It allows that there may be doctrinal differences that call for no further action; differences that call for a strong authoritative doctrinal statement but no disciplinary action against any person; voluntary restraint in regard to the forum in which certain opinions should be expressed; and (perhaps very few) cases for authoritative intervention to prevent public teaching of a given position by a Catholic theologian. The document also introduces careful distinctions (concerning the manner, audience, claims, and context of the teaching) as factors to be considered in the exchange. Finally, it recognizes that in our day the media will somehow get wind of controversies between bishops and theologians and publish stories about them, which can be turned to the church's advantage, if the church itself makes its own mediation process known and announces the outcome to the press in official formulations.

MONIKA K. HELLWIG

Monika K. Hellwig is professor of theology at Georgetown University and past president of the Catholic Theological Society of America.

J. Bryan Hehir

THE DOUBTING ELITES ARMS CONTROL AFTER THE TREATY

Jimmy Carter began his final year in the presidency by withdrawing from Senate consideration the SALT II arms control treaty, for which he had worked throughout his term. Ronald Reagan begins his final year as president by presenting the U.S. Senate with an arms control treaty, after spending his political life deriding the arms control process. SALT II was doomed before Carter withdrew it; the INF Treaty is virtually assured of passage, in great part because Mr. Reagan supports it. Precisely because the INF is sure to pass, the interesting and important debate will be the issues surrounding the treaty and beyond it. What follows is an effort designed to diagram the debate.

The INF Treaty has both a strategic and a political dimension. The strategic or military meaning of the treaty is surprisingly simple. In the treaty the United States and the Soviet Union have committed themselves to destroy two "classes" of weapons: "long-range" and "short-range" intermediate nuclear forces. Less technically, these are missiles with a range between 300 and 3000 miles. The treaty had its origins in President Reagan's 1982 proposal to the Soviet Union to reduce theater nuclear weapons to zero. The proposal moved through several stages of negotiation, climaxing in the document signed in Washington in December. The most striking arms control result of the treaty is the Soviet dismantling of its SS-20 missiles and the U.S. dismantling of Pershing II and ground-launched cruise mis-

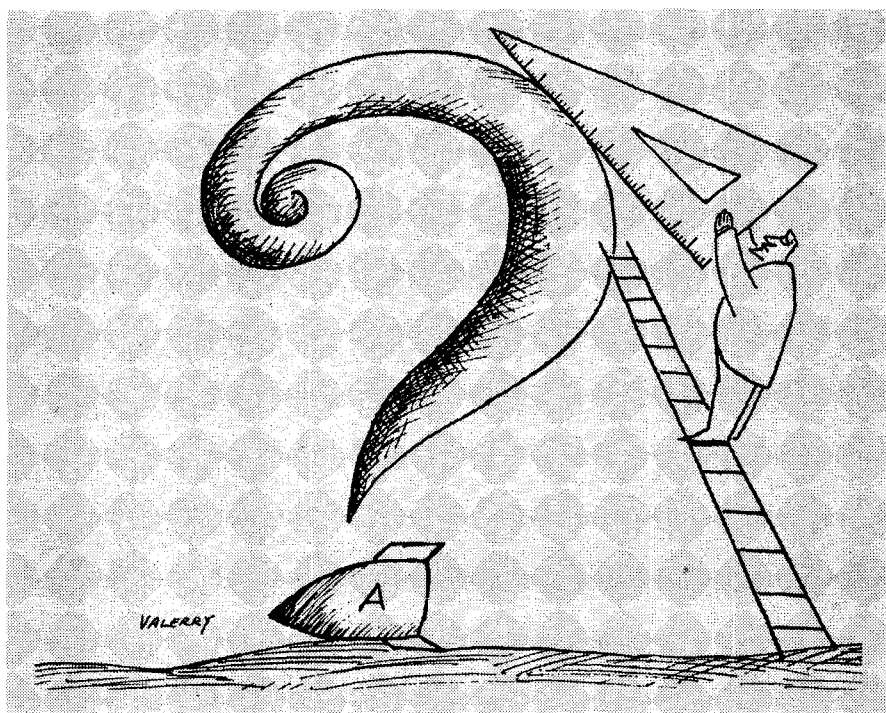
siles which had been deployed in Europe after an intense political struggle in several NATO countries. The other noteworthy feature in the treaty is the inclusion of verification procedures providing for much more extensive inspection than any previous arms control treaty. In the end, the Soviets, traditionally suspicious of intrusive verification measures, were proposing measures beyond those acceptable to NATO.

The political dimensions of the INF treaty go beyond the specific terms of the agreement. There are three levels of the political question: superpower relations, alliance policy, and domestic politics. For the superpowers, the INF treaty sig-

nals primarily a change in the atmosphere of their relationship. In strictly substantive terms the treaty affects less than 5 percent of the striking power of the superpower arsenals. The weapons which threaten each of the superpowers with homeland devastation remain, on the whole, untouched by this agreement. Neither of these points, however, is made to denigrate the achievement of the INF Treaty.

Beyond the specific results of the arms reduction and restoration of the arms control process, the treaty has provided the superpowers with the opportunity to reaffirm a common interest in containing the nuclear threat, and it opens the way for further negotiations on nuclear issues and other topics where there is less perceived common interest. In superpower relations, atmosphere counts; however modest the terms of the treaty, the ultimate judgment of the INF agreement will hinge on whether an improved atmosphere leads to results in the larger issues of the superpower competition, nuclear and non-nuclear.

Some critics of the treaty acknowledge its potential as a step toward other goals, but find the treaty itself a mistake. Their arguments are related to the impact of the treaty on the politics of NATO and U.S.-European relations. The issues in-



volve the past — the reversal on INF after the European governments had agreed to deployment in the face of widespread opposition — and the future — whether the stability of deterrence will be endangered and whether the Gorbachev initiatives should be engaged or parried.

The alliance policy debate is the link with domestic politics. The INF Treaty will be debated nationally and transnationally within the NATO alliance (and with the French). In the United States one can find three responses to the European concerns. Stanley Hoffmann in *The New York Review of Books* (January 21) is sympathetic to European concerns, but effectively responds to them and supports the treaty. Henry Kissinger in *Newsweek* (December 21) plays out the European objections to the point of opposing the treaty, then draws back, accepting the treaty as a mistaken initiative which now must be supported to avoid greater damage. Other voices in Mr. Reagan's normal constituency of

supporters seem prepared to use the European arguments to oppose the treaty.

The configuration of the domestic debate, in the United States and in Europe, promises to be similar. It will show the governments on one side, supported by a solid public constituency, aligned against an articulate segment of the political-strategic elites. An important element of the debate will be the assertion (for which some evidence exists) that some of the European governments share the doubts of their elites, but that they are caught between the leader of the alliance and their publics.

The content of the INF debate will focus on linkage, a term which proved fatal for SALT II but should function differently for this treaty. Both supporters and opponents of the INF Treaty are looking beyond it to the next negotiations, the attempt to cut strategic offense weapons by 50 percent and the question of how to proceed with conventional

arms control in light of the terms of the INF. There will be efforts to amend the INF Treaty. There will be an attempt by some to link theater and strategic weapons. Others will hope to obtain a commitment by the superpowers to join conventional and nuclear negotiations.

Amending a treaty seems to be a cumbersome manner of achieving these objectives, but the substantive need to address conceptually and organizationally the relationship of nuclear and conventional arms control is the major legacy of the INF Treaty. The symbolic separation of these two negotiations in two countries in the last several years (nuclear in Geneva and conventional in Vienna) cannot be sustained. The European concerns raised by the INF Treaty should not block ratification. But the issues which are the basis of those concerns require progress on the conventional balance in Europe even as Mr. Reagan and Mr. Gorbachev rightly move toward reductions in strategic offensive forces.

OF SEVERAL MINDS John Garvey

THE ACADEMY IN BLOOM

SECURITY & THE DISINTERESTED LOVE OF KNOWLEDGE

If you believe some academic writers — Allan Bloom comes first to mind — the modern university has fallen from a height to which it should be restored. It is letting us all down, young people and society at large, by its failure to engage what is wrong with the modern world, by its failure to challenge relativism, by its failure to expose students to the great books and great ideas of the Western tradition, and by its capitulation to the shallowest and trendiest ideas of the age.

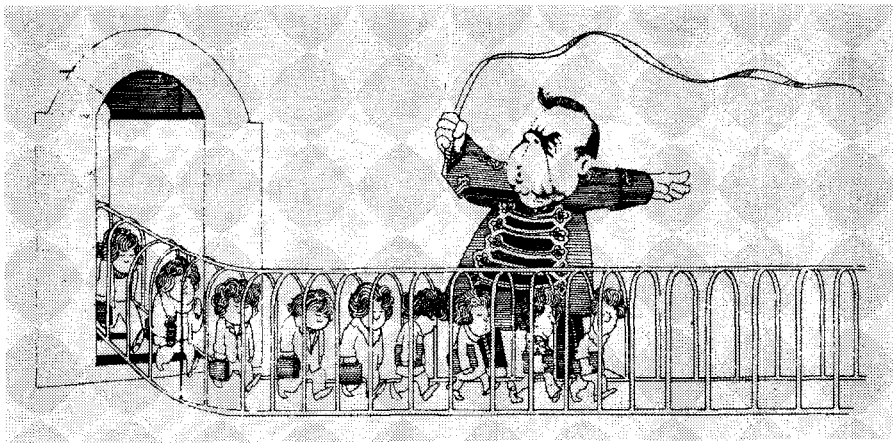
Even before I read Martha Nussbaum's sharp and persuasive attack on Bloom's *Closing of the American Mind* in the *New York Review of Books* [November 5, 1987] I had problems with the book. I didn't finish it, because I was

irritated at the simplicity with which Bloom was capable of saying such things as the following, which comes in the midst of one of Bloom's frequent attacks upon our society's pervasive relativism: "Is science true? One sees a bit of decay around the edges of its good conscience, formerly so robust. Books like Thomas Kuhn's *The Structure of Scientific Revolutions* are popular symptoms of this condition." No further discussion, and no summary of Kuhn's argument for the many readers who have praised Bloom's book without having much or any familiarity with the ideas of the people he discusses.

This is too flippant a dismissal of Kuhn's provocative and influential essay, which is far from an argument for

simple relativism. Bloom's disdain can be accepted without quarrel only by those who have never read Kuhn or who, if they did, did not understand him. At any rate, it is too typical of Bloom's method. On the other hand, many of Bloom's concerns are on the side of the angels — my angels, anyway. A lot of what he worries about is worth worrying about. But one assumption made in his book, and in a lot of other conservative academic writing, needs challenging. That is the notion that the academy is a place which until recently (the sixties is the usual villainous culprit-time) was a disinterested guardian of the life of the mind and the best traditions of Western thought, a position now sullied by faddishness and an obsession with the preparation of students for careers. There is, from this point of view, a direct line of descent which can be traced from Plato's academy to the Harvard or Yale or University of Chicago of, say, the fifties.

The problem is that the real ancestor of the present-day university of whatever kind, whether land-grant college or Ivy-League haven for the sons and daughters of the idle rich, is not the academy of



Plato but the medieval university. Our modern university fixtures — full professorships, academic chairs, endowments, etc. — all descend from this approach to education, which was from the start career-oriented, and meant the bestowal of credentials at the end of a structured process. The credentials helped you get a job, and kept other people out. The jobs involved were clergyman and lawyer (the two overlapped for awhile).

While it is true that the study of theology and, to a lesser extent, the study of law involve students in the contemplation of some of the truths taken up by Socrates, it can be argued that the study would not have been taken up at all, by students in the Middle Ages or now, if the other aspects of the process were not involved . . . if, that is, there were not a credential or a job somewhere down the line. A young fourteenth-century Parisian who aspired to a position as canon of a cathedral read philosophy and theology not only because he was interested in truth for its own sake, though he might have been drawn that way to a certain extent. He read it primarily because he had to, to follow a career.

From the start, the university has sent mixed messages. The life of the mind is worth pursuing for its own sake — but you will be graded on your performance — and if you do not get the right number of the right kinds of grades, you will not get a job. Professors, guardians of the life of the mind, tell their students that what matters most is the fearless proclamation of the great ideas. But they have arrived at their offices by tailoring their doctoral

theses to the whims of senior neurotics in their fields, and by fighting like blood-maddened tigers for the sweet security of tenure through a process which combines fawning with character assassination.

It is true that in universities you can't find people who care about Plato, and some reading of Plato and Shakespeare and Dante really should be demanded of anyone who is granted a liberal arts degree. To that extent I agree with people who worry about standards and argue for a core curriculum. However, the notion that the university is or has been the primary or the best guardian of what matters most to the intellectual, moral, and spiritual traditions of our culture ought to be questioned. Universities whose after government grants to do practically anything asked of them. More unfashionable truths have been told by journalists who can be fired tomorrow than by tenured professors. I have been around academic politics, and have also worked around a state legislature. The politics of the sleaziest lobbyist is generally more honorable than the politics of academicians, because it makes no bones about its real focus — power and money. Like church politics, academic politics pretends to be about something nobler than what is actually being argued. Puritans see through this and become terribly disillusioned. Most of the rest of us find it funny, if a little sad. The people who take it all very seriously are not themselves to be taken seriously.

Now the sort of place the guardians of standards have in mind could be set up without too much trouble or overhead. It would involve gathering around truly

brilliant teachers groups of students who could gain absolutely nothing by being there, but a contact with someone who knows more than they do, who would not be graded or granted any credential, and who might get, at the end of the process, a letter of introduction to some other person in the field. That is all someone who really cares about a subject or range of subjects wants; the rest want what the university has existed for all along: credentials, a job. That has nothing much to do with the love of wisdom, and never has. Educators who worry about this should refuse to give grades, and encourage universities to stop granting degrees. Let people who want to pursue subjects for their own sakes do so — without worrying about credentials. How would you pay the wise people at the heart of all this? Who cares? None of the earliest and greatest philosophers had tenure. Epicurus was a slave, and Marcus Aurelius was an emperor. Neither had a Ph.D. The other side of this is that credentials should not be demanded where they are not required. Most half-literate people could do most of the jobs which currently demand bachelor's and master's degrees, with no more than what used to be considered an adequate high school education and on-the-job training.

What it comes down to is this: if you care about the love of wisdom, the promotion of the higher values, the pursuit of knowledge, for its own sake, the last place to look for it is in places where people make their livings by granting credentials that promise their holders economic success. I have heard professors complain that all their students care about is grades. Who can blame them? The professor cares about tenure, position in the department, and so forth. Wanting to have the institutional security of the university, and the disinterested love of knowledge at the same time, reminds me of what Kierkegaard said about preachers who live in a way which contradicts their message. They tell their congregations that the world's definition of success does not matter, while courting it with all their might. Wanting both the finite and the infinite, he said, is like wanting both to have a mouthful of flour, and to blow.

THE STATE OF THE DISUNION

A HARD LOOK AT ECUMENISM

MARTIN E. MARTY

Encyclopedia entries on "Ecumenical Movement, The Modern," could well begin "b. 1910." Should they end, "d. 1965" or at some date between then and now?

The choice of 1910 is plausible. While there had been some unitive efforts after the East-West Schism of the eleventh century and still others after the sixteenth-century partings in the West, endeavors to bring Christians together "took off" after a great missionary conference at Edinburgh in 1910. Two World Wars set back that effort, but the birth of the World Council of Churches in 1948, with Protestant and Orthodox participants, brought great hopes to the world wide movement. Roman Catholic gestures made during the Second Vatican Council (1962-1965) changed the entire complex of ecumenism and furthered those hopes.

In conventional accountings, the movement has slowed during the past two decades. Pope John Paul II continues to develop openings to Orthodoxy and keeps showing friendly gestures toward Protestantism. But there is little hope of eucharistic fellowship during the present pontificate.

Absent majority Catholic-Orthodox interests, the Protestant movement has certainly slowed. While Protestant communions continue to set their own houses in order — as mergers within Presbyterianism and Lutheranism in the United States in the 1980s make clear — there is little progress toward "The Church of Christ Uniting" in the United States, and not much new vitality in unions like that of the United Church of Canada back in 1925.

While at mid-century the grand global symbols imaged convergence, today they are divergent. Back then, the United Nations, United World Federalism, the World Council of Churches, or, soon after, images such as "global village," "spaceship earth," or "racial integration" moved many. To-

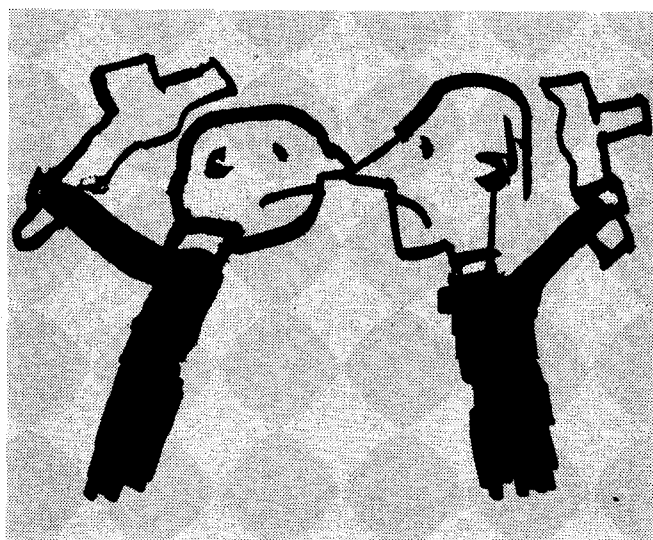
day the effective symbols are particularist. Tribalism never had it so good; fundamentalisms prosper. Movements based on denominational, ethnic, racial, gendered, or class distinctions or in social causes, define and divide people, not least of all Christians.

Every week, five new denominations spring up, adding to some 22,190 separate ones estimated in 1985. On such a scene, people who once hoped for the ecumenical movement — people as distinguished and patient and perceptive as, say, United Methodist theologian Albert Outler — have found it necessary to speak of stagnation, stasis, setback. Centrifugality reigns again. The ecumenically-minded church bodies, even in their independence, wane, while aggressive, beligerently stand-offish competitors prosper.

Despite some promising signs, like the deservedly well-regarded World Council of Churches document, *Baptism, Eucharist, and Ministry*, the movement lacks fresh thinking, new ideas, or, some say, imaginative leadership.

So it goes with the century's ecumenical movement.

However, the story of the movement's impulse and legacy, the ecumenical *achievement* and *spirit*, proceeds apace.



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Chronicling the path of a spirit is more difficult than pointing to a movement that marks its gains with documents, mergers, councils, and charters. Such chronicling is necessary, however, for Christians to interpret signs that the divine mandates and promises concerning the nature and motion of the church are recognizable, and to find clues to future directions.

That there is an achievement is most obvious to those who lived through earlier stages of the ecumenical revolution. Heirs of a revolution who did not personally experience a "before" often have difficulty internalizing its results. Senior Catholics regularly express amazement at how taken-for-granted younger Catholics regard life in the church after the changes effected by Vatican II. Some of the young have pseudo-nostalgia for the Old Catholicism they never experienced, and can be reached by cultural and scholastic conservatives. Yet, say their elders, these members of newer generations will never know how it *felt* in the old, restricting, anti-ecumenical times.

Before the Second Vatican Council, as I heard it told then and recall it — I will welcome word of other instances — keepers of the green trees of hopes for Christian unity at St. John's University in Collegeville, Minnesota, and the University of Notre Dame in Indiana, pioneered in holding truly theological conversations between Catholic and Protestant partners. These conversations moved beyond interfaith talks on civil issues. Since common worship among the participants was denied them, at the end, all conferees could light a candle and say the Lord's Prayer together — so long as the press was not represented and they, or we, would not tell anyone about it. What went on where the dry trees languished, one can not imagine, or can well imagine: virtually nothing.

Today it is hard to recall such a moment, only a bare third of a century ago. While there are holdouts, exceptions, and complicators, in tens of thousands of parishes Protestant and Catholic clergy participate together in weddings. (It is in these up-close gatherings that most Christians judge progress and change.) Few serious theological or socio-political ventures go on with Catholics still in their figurative ghettos or Protestants in their isolation wards. Theological conversations continue. Protestants make use of Catholic bishops' pastoral letters on controversial issues as if these were their own, and the drafters of those letters draw on non-Catholic sources with ease. The etceteras, if cited, would string on at article-length.

Whenever Christians think in global terms, the ecumenical reality comes easily. Now that, for the first time, the Christian majority is in the Southern hemisphere, northerly Christians are quite ecumenical in their appropriation of causes for prayer and support, or of leaders from whom they would learn. Thus in South Africa, Anglican Desmond Tutu, Catholic Denis Hurley, Reformed Alan Boesak, Dutch Reformed Church dissidents, mainstream Protestant witnesses, African indigenous church members in wild efflorescence — these all belong to the common Christian consciousness.

How can we bring together the movement and the spirit —

the stasis in one and the ease, the progress, the strivings, in connection with the other? I believe that to keep sanity, to be responsible in responding to the churchly unity mandate and promises, Christians will, at least through this generation, have to be willing to live with considerable local experiment, situational improvisation, ad hoc ecumenical adaptation, and what to the neat and orderly, committee-and-charter-minded leaders must look like formlessness, perhaps mild anarchy.

Why the juxtaposition of styles and modes? This results from a different set of needs and expectations on communionwide and local levels. The leaders of large communions and confessional or ecumenical bodies, from the pope through World Council and denominational leadership, are aware that many Christians today are reacting against over-rationalized and bureaucratized religious organization. In a world of impersonal structures, believers look for personal, charismatic, pastoral, and responsive leadership. The serious ones know that bureaus are necessary, are often well-staffed, and produce good effects. But what catches the imagination are patterns of church life where individuals or members of small or local groups find structures malleable, capable of hearing and producing change that has immediate effect. Such a reactive outlook may produce many problems. It may be born of a romanticism that works against good order. Yet that kind of outlook is a first fact about church life which, if unaddressed or shunned, leaves many of the faithful poised to go shopping for para-church agencies that will be responsive, or to turn passive or even to drop out.

A second problem results from what I implied above: the vital differences in Christianity today transect boundaries of denominations and communions. What happens to Archbishop Hunthausen or Professor Curran, to take two recently celebrated instances, is in a direct ecclesiastical sense "none of your business" to those non-Catholics who sympathize with them. Yet how one lines up in respect to them depends less on whether one is a Roman Catholic or not than on what one regards pastoral or theological leadership to be, toward what end, by what means. And that regarding usually has no "Anglican" or "Roman" or "Lutheran" label on it.

Couple this with the fact that agendas set by women, or "third-world" interests, by political left and right, by Hispanic or Native American or Chilean or Korean or American black elements, are more vivid and vital to most partisans than are nuances of Presbyterian, Disciples of Christ, or Armenian Orthodox-bounded or commissioned theological statements. The ecumenical movement that concentrates on the boundaries of denominations *misses* the real lines of both hostility and coalition or breakthrough.

To cite one more barrier to the movement as presently conceived: the modern church is increasingly preoccupied with the question of authority. That issue is approached differently in local and individual Christian life than on the highest levels. The Christian church seems to have one great thing on its mind in each epoch. In one period it was the Trinity; in another, Christology, and the two natures of Christ; in still another it might have been the sacraments, or the

realization of grace. In our time it is authority. The fact that papal "infallibility" and Protestant biblical "inerrancy" came to be defined in the nineteenth-century and used as weapons between the parties in the twentieth-century is an indicator of their issue of authority.

Modernity erodes old lines of authority. Paradoxically, it awakens in some a search for more authority. Thus to people of a certain mentality — Catholic intransigents of these two centuries, and Protestant fundamentalists — one cannot get too much "infallibility" or "inerrancy." Each presumably settles as if by fiat, by its merely being asserted or exercised on an issue at hand. Where one cannot persuade an element in the church, one coerces by authoritative or authoritarian instruments. On these grounds Catholic theological argument would be ended, say members of the Catholic Right. On these grounds Protestant factions divide their denominations.

Because of the problematic character of it, authority becomes an issue in all kinds of ecumenical concerns. This brings me to the most urgent one. Christians who are sacramentally-minded, for whom eucharistic participation and fellowship are the most profound experiences and expressions of Christians unity (indeed, of Christian life), are bewildered, frustrated, or depressed by the inability of leadership across communion lines to effect eucharistic sharing. Where understandings of the basic sacramental reality differ significantly, of course, other issues

come to the fore. But again and again Catholic, Orthodox, Anglican, and Lutheran groups, for starters, come to agreements on the nature of the eucharistic Presence and activity. Yet celebrating the Presence intercommunally is prohibited. Why? Because issues relating to authority, auspices, the apostolicity of the priestly orders, and the like have not been settled.

They are not likely to be for generations to come, despite advances signaled by *Baptism, Eucharist, and Ministry* and other breakthrough documents. Pope John Paul II, it always seems to us non-Roman Catholics, is not likely to respond. To personalize it: he would have no trouble — I hope and presume — seeing Martin E. Marty as a member of the Body of Christ, the church catholic. He seems to have great difficulty seeing the Lutheran church, of which I am a part, as an integral, corporate part of that Body. If I turn up at Mass at St. Peter's, it would not be likely that he would deny me the bread. If my church as church "shows up," there would be difficulties.

On local levels, Christians in congregations and parishes both live with this situation and they do not live with it. Here is where what looks like mild anarchy but may be local-based order is evident, where it advances ecumenism on other grounds. In their local expressions Christians seem to exchange something analogous to early Christian "letters of greetings" or "letters of peace." They do not do this always with written documents but with actions. They are selective. Where Catholics, mainstream Protestants, Quakers, theistic Unitarians, fundamentalists, evangelicals, Orthodox, and

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Where Catholic, Anglican, Presbyterian, Lutheran, Methodist, or any number of other kinds of Christians find reasons to come together — to help an economy survive, to protest against apartheid in their land, to see the liberation of women, better to interpret a New Testament text, to hold a blood-donor drive, or whatever — it is hard to keep them from common action and, increasingly, common theological probing. Their members may not sit still for “living-room dialogues” packaged at headquarters; such institutions do not last long. One reason for this may well be that they already have “across the backyard fence” conversations that find their own tracks.

It may well be that in this generation, ecumenical progress,

Authority-minded leadership and followership have to be nervous about such spontaneous and local-regulated activity. Yet the history of ecumenical endeavor for centuries reveals gains made by individuals who did not wait for a new regulation from Rome or Constantinople or Geneva or New York. They recognize the unity that the Holy Spirit offers through adventurous yet responsible pathfinders and pathbreakers. As individuals, or in groups, they act out their part in a drama. Thereupon the more linear-minded eventually discern new configurations and lead a march that means a catching-up to such pioneers.

HOW I DECLINED THE INVITATION

RICHARD MAZZIOTTA

Until then this had been a question simple, if not easy, to

As the liturgy was drawing to a close, I exited. There was a bona fide excuse for my sudden departure: a Roman Catholic assembly was waiting. Driving off, I admitted to that feeling of relief and satisfaction we often experience when an out-of-the-

ordinary commitment is completed. And, as I say, it had all been very much according to script.

A few days later, however, my Sunday ministry among the Lutherans assumed an interesting afterlife. The pastor of the Lutheran community had met some of my colleagues. During the course of their conversation my abstinence from Communion was discussed. As it was reported to me during a staff meeting, some Lutheran members had approached their pastor after worship to inquire if I had abstained because a welcome had not been extended. The pastor had assured them that that had not been the case. Talking about intercommunion now with my Roman Catholic colleagues, we discussed many of the contemporary viewpoints on the issue. Though the conversation proceeded to other matters, on an unconscious level I was deeply affected by our discussion. Though I knew I had done the prudent thing by abstaining, now I wondered: had I done the right thing? Should I have been more thoughtful? Had my decision not only been too easy but too simple as well?

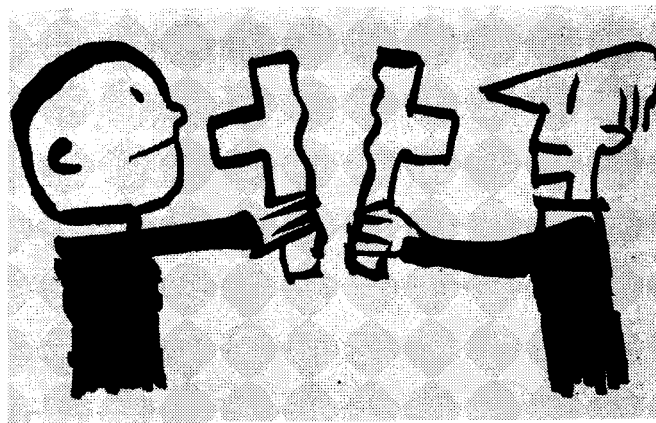
A few days later in a theology course I teach we were speaking about the parables. I love sending my students out, and going with them, too, to meet our selves in the parables. We learn how at one moment the parables render obscure the kingdom, only in the next to become its inner light.

As the parables give Christians the richest experience possible of the teachings of Jesus, the parables provide Christians their richest freedom, too, the freedom to *suppose*. I emphasize to my students that we understand these teachings best by supposing our way through them. By that I mean staving off the ordinary rules of understanding which have been imposed by self or others.

I recall that as that class was beginning, I mentioned my experience on Reformation Sunday to my students. But we turned soon enough to the parables. For that particular class we were reading the parable of the man who invited guests to a great banquet, only to have his messengers hear regrets from those they had been dispatched to summon. Toward the end of our discussion, a student, referring back to my Reformation Sunday experience, said to me, "I hope you aren't offended by what I am about to say. Having supposed the parable about the man who sent invitations to the great banquet, doesn't it seem that you, too, were one of those invited who chose not to attend? Like the others, you, too, had an excuse. Though it was a very good excuse, it was, nevertheless, an excuse."

Was the student supposing an appropriate reading of the parable, or, was she reiterating a "let's open that old Bible, let our finger fall on a verse, and find the answer to today's problem" approach to Scripture, a fundamentalist approach?

Since the encounter with the Lutherans had obviously been on my mind, I decided to do some supposing for myself about intercommunion in light of the parable of the man who summoned guests to a great banquet. In the process, I remembered something about the Eucharist which a non-Catholic professor of mine had once taught. Referring to Roman Catholic teach-



ing that insists that conditions for licit reception of the Eucharist go beyond assenting to belief in the real presence to requiring complete creedal consent, he maintained that the Roman Catholic church had turned the sock inside out. "The invitation to receive the Eucharist," he insisted, "might more appropriately be extended to anyone present, believers and unbelievers alike, both those committed to Jesus and those who came into church that morning because it was cold on the street."

For a moment, let's suppose this provocative suggestion in light of the parable of the great banquet. Imagine a local church inviting one and all to a park or stadium for a celebration of the Eucharist shaped around the mission of evangelization. Imagine that after the readings and after witness to Jesus from many voices, the presiding archbishop invited everyone to share Communion "through him, with him, and in him." The invitation is offered to each without regard to one's customary religious practice, without regard to one's denominational loyalty, without regard to one's having been baptized, and even without regard to one's belief in God. Only, "Come to the great banquet! And therein taste and see the goodness of the Lord!" Remember, we are supposing now. Would this be an act of faithful, loving remembrance of the Lord? Would this be an act in the tradition of Jesus, or would it stand outside the tradition? Would it be a response to the parable?

Orthodox and Roman Catholics, as well as believers of many other Christian families will, no doubt, dismiss such a suggestion as wholly outlandish. Turn again to the man who summoned guests to the great banquet. This is actually not a story about individuals declining an invitation; this is a story about a man who summons guests to a great banquet. As the story unfolds, as we learn that invitation after invitation has met rejection, the man exhibits extraordinary character and conviction, the praise of which becomes the moral of the parable. Then, as the banquet room fills with the maimed, the blind, and the lame, we realize that the man who hosts the great banquet is revealing himself as a person determined at all costs to see his hope for a great banquet fulfilled. As James Breech comments in *The Silence of Jesus* (Fortress, 1983): "The man who once gave a dinner and invited guests is someone who refuses to abandon living in story. . . . Those who live in story are oriented to something or someone outside themselves, the

rich man (with the wily steward) to trusting others, and the man who planned to give a dinner to having guests." Thus, the parable might be more suitably named, "The Man Who Was Determined to Have a Great Banquet." In the sense that the parable is about the host and not the guests, on Reformation Sunday I joined company with those who when summoned to a great banquet had a very handy excuse.

If this is a parable for the churches about the Holy Spirit's extraordinary intention to host a great banquet, initially invited guests in attendance or not, is the suggestion about the Eucharist in the park or stadium so outlandish after all?

Each Gospel reports Jesus multiplying loaves and fishes and feeding them not only to disciples but also to the crowds ever in attendance during his campaign for the kingdom. What intention do you suppose Jesus had in so doing, if not that which my former professor had suggested?

We quickly demur: surely it was not the Eucharist that was given. It was merely loaves and fishes. The real presence of Jesus in the Eucharist was not established until the Last Supper shared on the vigil of the Passion. And the hillside stories have meaning only in light of the community's subsequent eucharistic understanding. Without prejudice to the relationship between the Last Supper and the Passion, I find it increasingly difficult to separate the hillside meals from the Last Supper. I have two reasons for maintaining this.

The first is based on the Book of John. Other than the hillside and shoreline suppers, John provides no explicit institution of the Eucharist. And during the Johannine hillside feeding, Jesus delivers himself of an emphatic homily regarding the meaning of the bread given from his hands. Is this an instance where the author of John wanted to enlarge the community's understanding of the Eucharist?

These hillside suppers were hardly ephemeral love feasts. Jesus' discourse arrived at a decision point, for linked with the bread and fishes was the choice of discipleship that Jesus proposed, a choice which many found to be repellent because of the unbearable consequences it augured for their lives. Still they ate the bread of Christ. Still they shared the fishes. Indeed, perhaps it was because of the profound fellowship of that supper, perhaps it was because of the presence of Jesus who drew about him so large and so diverse a crowd, that they were able to understand all that Jesus meant in the choice he set before them. Can the churches today effectively propose the same choice if they insist that it be done aside from the supper feedings of Christ?

The second reason is based on the pair of feeding stories in Mark (6:30-44; 8:1-10, and their reprise at 8:14-21). Emerging from these three scenes are three separate and carefully paired details, details concerning geographical location, numbers fed, and types of baskets used.

Mark places the first feeding of the crowd in a Jewish district, the southeastern side of the Sea of Galilee. The repetition of the number five in the scene, five loaves, five thousand people, suggests the five books of the Law. The comparison of

the crowd to sheep without a shepherd evokes prophecy and psalmody. The fragments picked up fill twelve baskets, a number representing, of course, the twelve tribes of Israel.

And the collection of fragments suggests the gathering of Israel into the kingdom. The picking-up of fragments climaxes this feeding story. The type of basket which Mark refers to during the collection of fragments is a *kophinos*, a large, sturdy, multipurpose wicker tub typical of Jewish use.

Mark places the second feeding of the crowd in the Decapolis, a confederation of ten cities, east of Galilee and Samaria, and, important for Mark's purposes, Hellenistic in culture. Here number multiples of four and of seven are distinct from Jewish multiples in the earlier scene and point to the presence of a Gentile audience. Seven loaves and seven baskets can suggest the customary seventy-fold division of the Gentile world into nations, the Septuagint, the mission of the seventy (Lk 10:1), and the extension of the apostolic mission to the Hellenists with the election of the seven Greek-speaking deacons (Acts 6:3). Here a different basket is used to pick up the fragments. Mark refers to *sphuris* rather than the *kophinos*. The *sphuris* was a hamper used specifically for carrying provisions, and it was typical of Greek culture.

Commentators have suggested that these differences in geographical location, in number multiples, and in the types of baskets used develop Mark's theme, forwarding this Gospel's message that Jesus offers salvation not only to the Jews but to Gentiles, too. Is Jesus here calling for an admixture of disciples into one community?

The meaning of the both scenes comes together in Mark 8:14-21. These are surely critical verses:

Getting into the boat again he left for the other side. Now they had forgotten to bring loaves of bread; and, except for one loaf, they did not have bread with them in the boat. And he began to warn them, saying, "Look Out! Watch Out! for the leaven of the Pharisees and the leaven of Herod." And among themselves they started to discuss with one another, saying, "We do not have loaves of bread." And because he was aware, Jesus said to them, "Why are you talking about how you have no bread? Do you not yet perceive and not yet understand? How are your hearts so hardened?

Although you have eyes, you do not see,
Although you have ears, do you not hear?

And do you not remember? When I broke five loaves of bread among five thousand, how many wicker tubs full of fragments did you pick up?" They said to him, "Twelve." "And the seven among four thousand, how many food hampers full of fragments did you pick up?" And they said to him, "Seven." And he said to them, "And you do not yet understand?"

Here in Mark, Jesus is instructing the Twelve, shouting as it were in their deafened ears, to understand the meaning of the one loaf they had in the boat. "Look! Look! We have

searched," they say. "And we have no loaves of bread!" "Look! Look, again!" the teacher says. "You have bread. You have one loaf."

Considering their placement in Mark, these verses serve as a reprise to the feeding stories. Note how the author is careful to introduce again references to numbers fed and baskets filled. The author is careful, too, to refer again to the types of baskets used during the picking-up of fragments. Several loaves of bread to provide for Jew and Gentile are no longer required. One loaf provides for both.

Now I am supposing again the parable. Now I am in the boat, and while I am wondering how our one loaf will ever be enough, the rabbi is trying to explain something which I fail to understand. Still failing, now I am standing apart as the Lutheran pastor begins the eucharistic prayer, the prayer which remains the hillside blessing of Christ. Now I even wonder, had I been sitting with the crowds while the bread and fishes were being passed, would I have taken and received or would I have seen fit to decline? The Lutherans are gathering around the altar. The Marcan community is struggling to be a church which transcends boundaries and limits. I envy them both their supper and become more weary of my excuses.

All I can say is that now I know what I didn't know before Reformation Sunday: when summoned to the great banquet, I, too, had an excuse handy.

SCREEN

HALLS OF MIRRORS

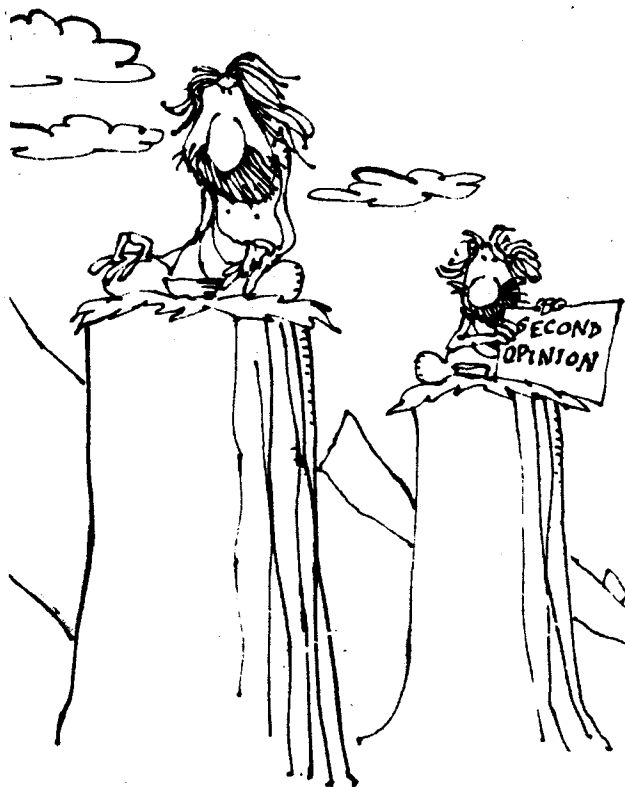
'NEWS,' 'VIETNAM,' & 'WALKER'

Broadcast News and Good Morning Vietnam both mirror our media mania. The latter concerns a radio disc jockey (Robin Williams) who gains popularity and loses position when he plays rock music and tries to read real news on Armed Forces radio in Saigon, 1968. The fourth Vietnam film in a year, its originality lies in director Barry Levinson's attempt to mix humor with the war's tragedy. The mix doesn't work as well as in his bittersweet Baltimore movies, *Tin Men* and *Diner*. The plot has holes even the South Vietnamese army could invade. An added problem is Williams, who, with his arch-vulgar shtick, seems forced and monotonous after fifteen minutes. You may wind up sympathizing with the army censors.

But *Broadcast News*, on the other hand, is genuinely witty. Written, produced, and directed by James Brooks (*Terms of Endearment*), the film neatly fuses romance, studio soap opera, and social satire. Albert Brooks (*Lost in America*) plays a bright but rumpled-looking news reporter at a network's Washington bureau. He loves the brilliant, sexy producer (the ever feisty Holly Hunter); she regards him as a real but Platonic

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good friend, confidant, and ally in network battles. They both value depth, integrity, accuracy, and professionalism in news reporting; they both hate the triumph of schlock “happy” stories and the pretty faces reading them. They also both despise the vacuity of the handsome anchorman (William Hurt). Alas, Hunter unfortunately gets a crush on him; like many career women on film these days (cf. *Baby Boom*) she also wants to “have it all”—love, money, career, baby. So she blows comically hot and cold, and Brooks tries his awkward best to get in the way.

The film has faults but survives them. Director Brooks allows the love triangle to go on too long; he also stacks the deck too patly in the ugly duckling’s favor. Moreover, since Hurt tries to improve on his job, and since his ethical “lapses” are trivial, the final connection between the truth in love and truth in news seems forced. Still, Hunter’s dynamic acting and the delights of the dialogue carry the movie over its rough spots.

Director Brooks also shapes the best comic performance in some time by Jack Nicolson as the main network anchor in the New York studio. Brooks has the wit to keep Nicolson under wraps most of the time; he must have only ten lines, but because of their held-in quality and the match between verbal understatement and his shrewd, ever active, radar-like eyes, the lines come across as far more convincingly egomaniacal than in most of Nicolson’s blowhard performances. This is wry without the ham.

Ms. Hunter sustains the film. She’s a self-propelled torpedo (recall her non-negotiable demand for a baby, even by kidnapping, in *Raising Arizona*: “Go right in there and git me a toddler”). Her role here requires her to project both brains and fire; once, chewing out an underling for failing to provide a tape during a special, she screams imprecations over the studio phone, prompting a stunned executive producer to say, “I didn’t know she was this good.” When Hurt, kissing her at night in front of the Jefferson Memorial, says “I’d like to know what’s it like to be inside all that energy,” the line is not just a sexy come-on, but a compliment. Inside, however, Hunter carries wounds: guilt over her compulsions, a desire for some domestic normalcy fused with career. To express this, Brooks simply gives her wailing soliloquies, rendered with such comic melancholy you want both to laugh and hug her. Hunter catches two sides of womanhood better than any actress this year. She also manages to wear a strangely beautiful but awkward dress for about a half an hour; besides an Oscar nomination, she should get gymnastic credits.

The screenplay is both fun and biting. There are lines with such a precise quality that you know James Brooks heard or thought of them long ago, then saved them up for occasions like these. Yet the result isn’t forced; it defines the edge between the natural and overly witty. Arranging a meeting, Albert Brooks tells Hunter, “I’ll meet you at the place near the thing we went to that night.” A young woman assistant producer zaps her with the praise, “Except for socially, you’re my role model.” The best line in the film is a perfectly phrased, brief, all-American term of endearment. The verbal texture

has to be rich for it to work so well.

Director Brooks also knows the insides of journalism, both good and bad; memorable is the network special where Hunter struts her stuff. He aptly uses the specific language of the media to punctuate the romance: “I’m in love with you,” Albert Brooks yells at Hunter after a long speech; “there, you see, I buried the lead.” Reporters are shown discussing problems of journalistic ethics, all of which they solve immediately with pat answers, the kind they learned by rote in some ethics course at J-school. “Nothing like wrestling with a moral dilemma,” Brooks comments. We have freedom of the press; what *Broadcast News* provides is a drop of something rarer, freedom about the press.

Walker is the most pretentious film released in 1987. I confess I walked out after about two-thirds of the film; I just couldn’t take it anymore, and doubt the rest would have altered my view. Still, the movie is worth comment for its pseudo-artistic archness in mixing absurdist comedy and history. *Walker* is potentially interesting: it concerns an American adventurer, who, with the backing of railroad mogul Cornelius Vanderbilt in the 1850s, invaded Nicaragua with a mercenary army and promises of freedom. Director Alex Cox (*Repo Man*, *Sid and Nancy*, *Straight to Hell*) obviously intends a parallel to current events. As with *Cry Freedom*, I have no quarrel with this film’s political point. It’s just that the style suffers—to paraphrase Lenin’s one bon mot—from left-wing surrealism and other infantile disorders.

Cox’s deliberate anachronisms (characters reading *Newsweek* as they drive a Mercedes around nineteenth-century Central America) are only the most extravagant example of his consciously outlandish style. Cox never explains to what degree (or why) Walker is sincere about his own ideas. He never explains why Walker’s soldiers follow him, or believe in him—even if, in the film’s worst scene, he plays the piano during a battle, then shoots a mercenary who complains. But—hey, man—why ask for explanations when coherence is obviously such a right-wing value?

Yet even to incoherence there is an art, and unlike a genuinely imaginative surrealist (for example, Bill Forsyth of the current *Housekeeping* and the recent *Local Hero*) there is no texture to Cox’s inconsistency, no il-logic, so to speak. Is Walker a moron? A puppet of Vanderbilt? A morally blind “freedom fighter”? A hypocritical puritan? A foreshadowing of Conrad’s Mr. Kurtz? Ollie North in a time warp? A refugee from a skit on “Saturday Night Live”? Cox, prototype of the eternal sophomore, would probably gleefully shout “All the above!” and call us bourgeois for being confused. His operating principle is anything goes. The result is not perpetual surprise but tedium. There is nothing intriguing about a close-up view of a director taking a mudbath in unpredictability; at some point, a viewer can reasonably expect to get slimed.

Not mudbath but bloodbath is really Cox’s forte; *Walker* splices together *The Wild Bunch* and *The Three Stooges*. The

middle of the film is a broken record of gruesome verbal and physical violence that demeans the actors—among them, the fine Rene Auberjonois as Walker's aide and Ed Harris in the lead. Harris has a fondness for political roles (*The Right Stuff*, *Alamo Bay*, *Under Fire*), and often brings to them a sense of someone quietly unhinged. Here his natural wildness is badly matched with that of the director, who shows no restraint in style or content. Note how dramatically forced are Cox's attempts to prove his sexual liberation, including repulsive scenes with sheep or the gratuitous tour of the fleshy fun in Vanderbilt's railroad car. But—to paraphrase Ronald Reagan's winning retort to Carter's plea for coherence in a presidential debate—there I go again.

To be fair, sex is the only thing Cox intermittently handles well. Marlee Matlin (the deaf actress from *Children of a Lesser God*) dominates the second ten minutes of the movie, and projects her usual powerful eros. Cox does provide a moment of genuine political black humor as Walker and one of his aides discuss his use of terror as they walk on a Pacific beach. "The ends justify the means," Walker says. "What are the ends?" the aide asks. "I don't remember," Walker shrugs. It could be an epigraph—for American policy in Vietnam, perhaps for Central America. *Could be*.

Cox's film will no doubt speak to the converted. But that's the common defect of this kind of left-wing film. Its exclusive style, its gratuitous anti-Americanism (cf. Kubrick's *Full Metal Jacket*) will alienate anyone undecided, or, indeed, drive

them to conservative conclusions. Artists of this stripe are really infected with hatred of people. Why trust those who claim their art might improve the human community when their style won't concede an inch to the consciousness of the communities we now have? Their elitism belies any claim to democratic beliefs. Since no one has ever accused left-wing expressionists of lacking imagination, let me be the first: artists like Cox cannot even conceive of trying to make sense to people who don't see it wholly their way. Walker's whole content is easily paraphrased: "Hey, man, burn the flag again; that'll really show the fascists."

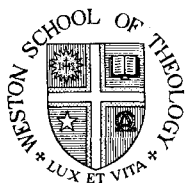
TOM O'BRIEN

ART

STELLIFEROUS STELLA

A REAL 'MOMA'S BOY'

Saint Paul, on the road to Damascus, was probably not more shocked by his conversion to the enemies' creed than Frank Stella would have been had he known in 1960 what he'd be doing today. But many things have changed since Stella made his precocious debut on the stage of the international art scene. At that time, the uncorseted dynamism of



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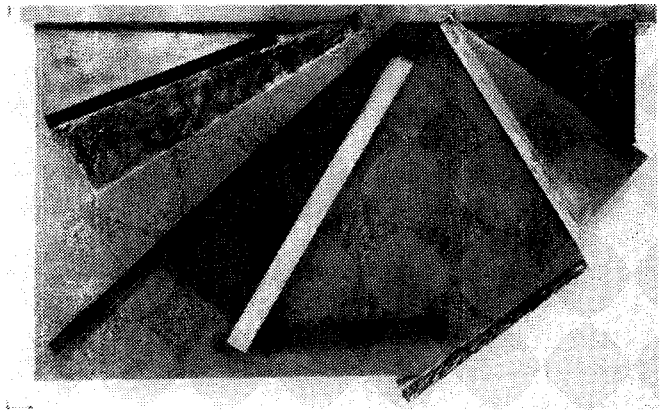


1988

Pollock, the moodiness of Rothko, and the eloquent anger of de Kooning had gained in respectability precisely what they were losing in revolutionary fervor. To the art lovers of the day, for whom the history of painting was an epic tale of unceasing ascension towards a less than manifest destiny, the great question was, "What next?" And suddenly, in Frank Stella, they seemed to have their answer.

Many were the raised eyebrows and much was the consternation when the young Stella unveiled his black-stripe paintings. No longer did paint ooze from the canvas with all the gooey tactility of Viennese confectionary: suddenly it was so reticent and self-effacing as to deny its own existence. Instead of laying bare the artist's unique and unstable psyche, its entire art seemed to consist in an unquestioning obedience to the dictates of geometry. Spurning the enticements of color and tone, its only concession to retinal pleasure was to punctuate its essential blackness with a few thin, defiantly insufficient grey stripes. These paintings, perhaps more than any others, set the stage for the Minimalism of which one heard so much in the seventies.

But the truth is that only an anchorite could sustain such intensity of abnegation for any length of time, let alone make a career of it. That it could never satisfy a temperament as restless and inquisitive as Stella's has been abundantly proved in the recent retrospective of his works from 1970 to the present at New York's Museum of Modern Art, an exhibition that will also be seen in Minneapolis, Houston, and Los Angeles. In cinematic terms, Frank Stella began as Greta Garbo and ended up as Carmen Miranda. Soon after he made a name for himself with the black-stripe paintings, their four-square rectangulations were jettisoned in favor of canvasses of indeterminate shape, while the idiosyncratic stripes were set against yellow and pink backgrounds. Next the stripes too were rejected in favor of pure fields of color, whose variety was intensified, and set into ever more irregular shapes. By the early seventies Stella was fashioning "paintings" out of wood, and conjuring them into the third dimension. Using a furious diversity of materials, forms, and visual ideas, he had extended this principle so far by the end of the decade that the holes in his paintings were big enough to jump through. At present, this arrogation of the rights of sculpture has gone so



Grajáu II by Stella (1975), Museum of Modern Art, from the collection of Mr. and Mrs. Victor W. Ganz.

far as to challenge the propriety of calling Stella a painter at all.

The two constancies of Stella's career are bigness and an unshakable foundation in theory. The two qualities go together, revealing an expansive ego that clamors to be taken seriously. Stella, the intellectual painter par excellence, is a strange kind of intellectual nonetheless. He appears, for instance, not to have a single idea in his head. Whatever convictions he might have about politics, religion, or child-rearing he keeps to himself, and they seem essentially beside the point. What does occupy most of his intellectual attention is an inquiry into the pure properties of painting itself, a paradoxical insistence that ideas stay the hell away from the creative act. "What you see is what you see," he remarked in one of his most famous maxims.

But this declaration, if not an outright lie, evinces an almost acrobatic flair for self-deception. The motor force in Stella's creativity is not the imperative claims of pure forms upon a gifted sensibility, but rather a kind of blind obeisance to an intellectual construct for which, so to speak, the artist has fallen hook, line, and sinker. Stella was brought up on the teleological criticism of Clement Greenberg, for whom the history of Modernism, from Manet to the Abstract Impressionists, was the ever greater ascendancy of form over content, until forms themselves, the puckers and splodges of acrylics, the weavings of the canvasses themselves, had become all important. Stella flattered himself that in fact he was embattling Greenberg, because his painting differed greatly from the sort that Greenberg advocated, and because he continued his explorations long after Greenberg had proclaimed that the limit had been reached. But Greenberg's belief that painting was going somewhere specific, and that the true artist wanted to help it get there, was implicitly accepted, and has never been rejected, by Stella. For the past twenty-five years, Stella, like a trolley car gliding down the ringing grooves of art history, has been, if we believe him, chugging on alone into the uncharted regions of painting's future.

But in so doing, Stella has put the cart before the horse. Only two considerations can conceivably sustain artistic practice, the creation of beauty or the creation of meaning. That art

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was invented in order to explore the potentials of art is a *petitio principii*, something that is, in the most precise philosophical sense of the word, an absurdity. Yet this is more or less the doctrine that he propounds in *Working Space* (Harvard, 1987), which comprises the Norton Lectures that he delivered at Harvard in 1984. Briefly stated, Stella assumes eccentrically, and without explanation, that painting is the primary visual art, and that painting's primary goal is to create a compelling sense of space. His hero is Caravaggio, to whom he pays his highest tribute: he compares the seventeenth-century Italian to himself. Just as Caravaggio reinvigorated figurative painting circa 1600 after about three generations of Mannerist fripperies, so Stella believes that he has given back to abstraction the vitality it lost circa 1960. What he doesn't realize is that he is closer to Caravaggio's arch-enemy, the mannerist Federico Zuccari. This man as well was of a highly verbal bent, churning out reams of writing to justify his artistic practice. Similarly, he was the most decorated and lionized painter of his generation, and the darling of the academies. To complete the analogy, now that Zuccari's writings are unread, and his doctrines merely amusing anecdotes in the history of ideas, we are left with the indisputable fact that he was quite a good painter.

The ultimate fact about Stella, once you take away the hype, the hipsterism, and the honoraria, is that he, like Zuccari, is one of the best painters of a period that has not been kind to the art of painting. As he stands revealed in the exhibition at the Museum of Modern Art, Stella rarely attains to the sublime

beauty or the implicit moral authority of the masters of Abstract Expressionism. Though, in the early seventies he did a series called Polish Villages — named for towns in which the Nazis burned synagogues — he seemed not even to try to rise to the moral challenge implicit in his titles: what he has created are simply good, well-made paintings, pleasing, sometimes very pleasing, but never great. In his slightly later paintings of concentric squares in different colors, he is usually boring, but can occasionally produce quite memorable and wholly unexpected color correspondences, which, thrown across a wall as they are, crackle with majestic self-assurance. Each of the paintings in his next series bears the name of an exotic bird. Here Stella has dis-integrated the painting into its components, and reconstructed them in three dimensions. The lines weave in and out of one another, marked by stripes and a rainbow of colors. They lead logically to his latest works, in which the color combinations are baffling in their diversity, the materials range from paint and cardboard to sheets of metal and chickenwire, and recurring motifs of post-modern cones threaten to leap out and skewer the bewildered art lover. One of the pleasures of these latest works is that they challenge chaos and, indeed, are occasionally overwhelmed by it. But when they succeed, as they sometimes do, we see why, in what must be considered a dry spell in the history of painting, Frank Stella is the best we have.

JAMES GARDNER

James Gardner writes frequently on the arts for Commonweal.



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Celebrations in flesh & blood communities

JOHN F. BALDOVIN, S.J.

It would not take a great number of visits to Roman Catholic churches today to arrive at several conclusions. First, much of the enthusiasm has gone out of the post-conciliar liturgical reform. Second, the reform has not so much failed in many places as not really been attempted. Finally, one might happen across a few churches where the liturgy is clearly in ferment, with a number of experiments being tried like liturgical dance or alternative forms of homilies. Although all of the major ritual books of the church have been produced, and a few like the Rite of Funerals have been revised and fine-tuned, it should be clear that renewal of the liturgy is far from over. As a matter of fact, it seems to be just beginning. We have a long way to go before our liturgies, which we call celebrations, become truly celebratory. Celebration cannot be found in the text of a liturgical book after all; it must be found in the life of a flesh and blood worshiping community.

In this situation we clearly need imaginative thinking and writing about the church's worship. *Alternative Futures for Worship* (Liturgical Press, \$56.95 set, \$8.95 each, 5 volumes) is meant to provide just that. It seems to me that the main goals of these seven volumes are two: first, to bring reflection on the activity of sacramental worship into dialogue with the social sciences, and second, to speculate on what the various rituals might look like if this dialogue were taken seriously. The first goal arises out of the conviction that theology must adapt itself to dialogue with a new

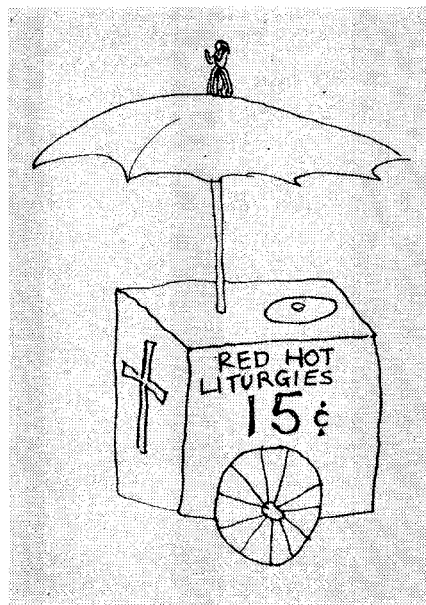
"handmaid," no longer philosophy strictly speaking but rather the human sciences: anthropology, psychology, and sociology. While this is true for theology in general (a revolution matching Thomas Aquinas's synthesis of tradition with Aristotelian philosophy), it is especially warranted in the case of the sacraments, where empirical evidence is high. And, since testing out theories is so important to the sciences, the results of the dialogue need to be tried out as it were, in the formulation of possible rituals. I should say clearly here what the editors repeat often — they are not trying to provide underground liturgies but to encourage discussion and further possible renewal.

In both the area of dialogue between theology and social science and the proposed rituals this series gets high marks from me — in general. I say "in general" because that is about the best one can expect from a series with six different editors and a total of thirty-two authors. Each volume is designed to be a collaborative effort by theologians, social

scientists, and liturgical specialists. The collaboration works best when the authors have been able to dialogue a great deal, as in the case of the volume on reconciliation, where Peter Fink gathered the team from his own faculty at Weston School of Theology. At times the series gives the impression that the authors of a single volume were not able to have much contact with one another. In any case, the idea of collaboration is important to the project as a whole, despite some unevenness and rather different approaches in the individual volumes.

The first volume of the series serves as a general introduction. Regis Duffy's brief introductory essay sets the tone for the whole series with his characteristic concern for praxis, judging the success of sacramental celebration by its fruits in daily life. Duffy's essay is followed by excellent pieces on the social and psychological contexts for liturgical celebration by Michael Cowan and Paul Philibert respectively. The volume is capped by a magisterial theological essay by Edward Kilmartin, which both summarizes from the medieval Scholastics through Vatican II and points out the directions that a future sacramental theology informed by social science can take. I found this volume an overwhelming success. The major question of sacramental competence that it pursues is at the heart of sacramental life today. Posing this question leads to the connection between liturgy and life that needs to be drawn out more and more.

So, I can find no fault with the program of the series, but the proof of the pudding is in the volumes on the individual sacraments themselves. Certainly one of the burning issues in Catholic worship and church



JOHN F. BALDOVIN, S.J., is associate professor of historical and liturgical theology at the Jesuit School of Theology, Berkeley, California. His book, *The Urban Character of Christian Worship*, is forthcoming.

life in general today is the nature and practice of Christian initiation. Departing from the trend of concentration on adult initiation, the authors of the second volume have opted for a discussion of infant baptism. Although the volume is entitled *Baptism and Confirmation*, there is almost no concern for confirmation. Perhaps the authors felt that confirmation has no future at all, much less an alternative future. Perhaps our confused practice(s) of confirmation merely clouds the real issue of initiation and is best left aside while this issue — what does it mean to be baptized? — is dealt with. In any case I found the treatment of infant baptism here one of the best I have seen recently. Mark Searle's distinction between emergency (clinical) baptism, which characterizes the history of infant baptism, and dealing with infants as *infants* in initiation is most helpful. Likewise, the situating of baptism within the social-psychological framework of the family by Andrew Thompson clarified for me the main life issues at stake in initiating infants.

Despite the fact that it is not the focus of this volume, the enormous influence of the Rite of Christian Initiation of Adults (RCIA) — a process that lasts from one to three years — can be seen in Gail Ramshaw-Schmidt's ritual proposal for "Celebrating Baptism in Stages," even for infants. The recognition that sacramental celebrations are a process and involved with developing life is a key concept for what Ramshaw-Schmidt is trying to achieve. This baptismal rite actually begins with a "pre-catechumenal" ritual before birth itself and in the domestic setting, followed by a rite of baptismal intent closer to the birth itself, performed in the context of the Sunday assembly. A domestic ritual after birth is provided as a preparation for baptism. Wisely, the author also includes a "ritual after death" in the case of miscarriage or stillbirth. This is a brilliant addition in my opinion, since the tragedy of such situations needs to be ritualized and seldom is. In keeping with the RCIA, a rite of enrollment (listing the candidate's name in the parish book during the Sunday assembly) is provided, as well as another domestic ritual of preparation.

This final rite before baptism itself might have been strengthened by the addition of the ceremonies of "naming" and "welcome" that begin the baptismal rite proper. After all, even in the current Roman rite those ceremonies are the remnant of the ancient catechumenate for adults entering the church. Once again in line with the RCIA, post-baptismal (or mystagogical) rituals are suggested as "baptismal remembrances" for both the church and the home.

There is nothing very radical in all of this. As a matter of fact, with the exception of the baptismal formula ("N is baptized," an ecumenical gesture to the Christian East) and the formula for post-baptismal anointing which mentions the Holy Spirit, as in the RCIA, there is nothing here that could not be put into practice today. This is precisely the kind of ritual imagination that we need — one that takes into

account the developmental issues raised by the social sciences and at the same time grows organically out of the Christian tradition.

The volume on the Eucharist is another matter altogether. Any future has to be envisioned within the framework of a particular concern and the authors of this volume have opted for the framework of "Intentional Christian communities," the American equivalent of Latin American base communities. The argument seems to be that parishes will only work if they are made up of smaller communities in which something real about the lives of the individual members is at stake. I wonder. It seems to me that the real problem lies in the fact that what we call parishes are much too large and do not provide the context for the social process that the Eucharist implies and is so well spelled out in John Haughey's theological essay in this volume. What we need, I think, is to rethink even more radically not merely how large it should

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be, but what the Sunday assembly is all about. The root of the problem is, for Roman Catholics at any rate, the lack of ordained ministers, a problem which could easily be solved by admitting women and married men to orders. I find it both frustrating and tragic that this has become for the most part an unimaginable future and that so much of our liturgical and ecclesial speculation has to be channeled into thinking about how we can get around the need for the ordained. But more of that later.

I would like to concentrate here on the two rituals proposed by Thomas Richstatter: one for a weekday Eucharist in an intentional community (with the option for a communion service when no priest is available) and the other for a Sunday Eucharist of a parish made up of intentional communities. I find both rituals problematic. Since describing them as they unfold would simply take too long, I will restrict myself to some critical comments.

As to the weekday gathering of an intentional community, it seems to me

that Richstatter falls into a common post-Vatican II trap — trying to make the liturgy do too much. Here the celebration of the Eucharist serves as the framework of the whole meeting. The result is that committee reports are given and new members formally introduced in the middle of the Liturgy of the Word. At a time when we should be sensitive to over-verbalization in our liturgies, this proposal moves in the opposite direction. Second, the informal ministries, for example, that of host and/or hostess are terribly formalized for a gathering of this sort. The ritual seems to cater to the worst aspects of American bureaucratization. Third, the priest is treated as an outsider, as explicitly invited to the gathering and not as the leader of the intentional community. Here we can see what the contemporary Roman Catholic ecclesial situation is doing to us — it is forcing us to abandon the role of the ordained as ritual leaders (and leaders in other ways too, of course) and to make the ordained ministry an exercise of magical power, as it were, dropping into the community

from outside. Of course, Richstatter is attending to a real problem: we are forced to perceive the ordained that way, as visitors. The answer is not to accentuate this unfortunate situation, but to rethink the relation between pastor and community. Fourth, the model provided for a eucharistic prayer is totally out of touch with the tradition of such praying. It begins well enough with praise and thanksgiving and includes the suggestion of much needed sporadic acclamations by the people throughout the prayer, but is characterized by a lack of imaginative language (even more than the current prayers of the Roman rite) and completely misunderstands the function of the institution narrative (“On the night before he died . . .”) in the prayer. In fact, the narrative is dropped when a non-ordained person presides, which suggests that it is being treated as a magical intervention or as the consecration which it is not.

These criticisms pale by comparison with the difficulty presented by the ritual proposed for the Sunday assembly. The main problem here, apart from the repetition of a good deal of the verbiage that characterized the weekday gathering, is that the assembly is divided around a number of tables with a main table for the presider. I can think of no image more disastrous for the symbol of Eucharist as communion both with the Lord and one another than this fracturing of the assembly. All I could imagine while reading this rite was a supper club or a cocktail lounge. This volume simply does not provide a feasible future for the Eucharist, although I must admit I found it stimulating.

will deal with the four remaining volumes more briefly. The best of the lot is the fourth volume on reconciliation. In addition to two superb essays on the theology and history of this sacrament by Peter Fink and challenging essays on the psychological background and social meaning of reconciliation by Paul Roy and Denis Woods, the four alternative rituals proposed are the best of the series. In particular, the liturgy for a Christian Day of Atonement (as a kind of vigil for the

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year's end feast of Christ the King) by Fink and the proposal for the reconciliation of groups by Fink and Woods are outstanding examples of the kind of thinking we ought to be doing about this important sacramental experience.

The volume on marriage, edited by Bernard Cooke, has the virtue of being written by authors who are all married themselves. Its essays take account of the tremendous complexity of contemporary marriage in general, as well as the need to see the "mission" aspect of the sacramentality of married life. The proposed ritual by Kathleen Fischer and Thomas Hart is basically the current rite of marriage enhanced by fine suggestions for more integral participation by the couple themselves and by the entire assembly. One could do without the tawdry didacticism of "a banner or two announcing the themes of Christian marriage," but I applaud the insistence on omitting the giving away of the bride by her father, a holdover from feudalism and certainly inappropriate to contemporary concern for the equality of the spouses. In addition, it seems to me that a future rite of marriage might benefit from the kind of thinking operative in Ramshaw-Schmidt's ritual for infant baptism in stages. Surely as a rite of passage there can be a number of ritual moments celebrating the reality of marital commitment and union.

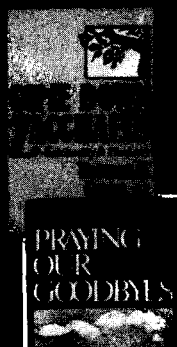
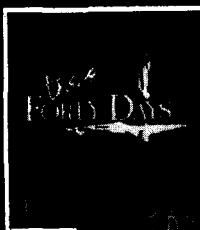
The sixth volume of the series, *Leadership in Ministry and Community*, goes a long way towards solving the problems that I raised earlier with regard to the Eucharist. Under the editorship of Michael Cowan, the various authors bring together in a provocative way the social and ecclesial dimensions of leadership in contemporary society. In particular David Power's essay, "Liturgy and Empowerment," is an outstanding example of coherent reflection on the role of ministry within the church, rooted firmly in the New Testament tradition. Power also offers a much streamlined and more participative proposal for the ordination of a presbyter. Significantly the strictly cultic aspect of the presbyterate is toned down by the omission of a rite of anointing. Other needed and suggestive rituals are proposed in this volume

for the installation of the provincial of a religious order, the celebration of the completion of a ministry training program, and the installation of various parish ministers.

The final volume of the series, *Anointing of the Sick*, edited by Peter Fink, provides a helpfully wider consideration of ritual and illness for this rite which is no longer the rite of the dying. The authors reveal a healthy ambiguity about the relation between anointing the sick and reconciliation. I was particularly im-

pressed by Jennifer Glen's pastoral-theological essay on sickness and healing (as opposed to the medical *Zeitgeist's* preoccupation with "cure"). Four rituals are proposed: the first dealing with anointing of the long-term seriously ill, a second for the healing of the families of the terminally ill, a third for persons in mid-life crisis (to which, I admit, I paid special attention), and finally a proposal for a general annual service of healing in the context of the St. Blaise Day blessing. The authors here present a most

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practicable future for an expanded ministry of healing in the Catholic church, one in which we have much to learn from our Episcopalian brothers and sisters.

I have only one general criticism of the rituals offered in this series. Very little attention is paid to liturgical music and environment, as many of the authors admit while acknowledging that these are

important aspects of ritualization. If we have learned anything in the past twenty-five years, it is precisely that these non-verbal factors make or break our worship. Any consideration of the future of worship will have to give them due weight. On the other hand, in terms of issue of inclusive language I found the series to be laudable and exemplary, both

in terms of language about human beings and about God.

All in all this series has fulfilled its goals. Reading through these volumes occasionally caused this student of liturgy to squirm, but most of all they made me think about an imaginatively brighter future for our common worship. That is no small gift.

BOOKS

A door that proved most narrow

In one novel by Peter De Vries, a small-town pastor and the village atheist debate the existence of God on a public stage, and each of them is converted to the other's position. The humor in this is, of course, obvious and manifold. Rational argumentation is seldom so existentially efficacious. Debate is rarely so dangerous. But arguments can have effects, and sometimes powerful effects that are not anticipated. In his book on modern atheism, Michael J. Buckley draws our attention to what he considers to be an extremely important and instructive example of this. According to Buckley, a form of argument rose to prominence in the seventeenth and eighteenth centuries for the defense and recommendation of belief in God which actually came to have the unanticipated opposite result of leading to the rise of modern atheism.

Buckley begins this learned essay in the history of ideas by pointing out that what atheism amounts to is determined directly by the precise form of theism that is being denied. He views modern atheism as largely having sprung into existence in the eighteenth century, and as having molded its own identity not on the simple pattern of ancient pagan thought, but in contradistinction to the specifically Christian theism which had dominated Western culture for centuries, and which had provided the theological fuel for so many religious wars and persecutions

AT THE ORIGINS OF MODERN ATHEISM

Michael J. Buckley, S.J.
Yale, \$27.50, 445 pp.

Thomas V. Morris

throughout Europe.

The Enlightenment atheist denied Christ and the God of Christian theism. The seeds of this denial Buckley interestingly, and controversially, sees as having been sown by a number of Christian thinkers who had endeavored to provide rational arguments in favor of a theistic vision of the world. It is Buckley's contention that at the origins of modern atheism, religion turned to philosophy for its defense, and philosophy betrayed it. The arguments deployed in defense of religion were of such a nature as to stimulate the development of the atheistic alternative.

Buckley begins tracing out these connections with the work of Leonard Lessius in the seventeenth century, who launched an apologetic strategy that would come to dominate in the modern world. Lessius was of the persuasion that the issue of the existence of God is a philosophical issue rather than a theological or religious one, Buckley explains. And this was the beginning of all the trouble. The greatest Christian intellectuals of the time began to present purely philosophical arguments for the exist-

ence of God which made no reference to anything distinctively Christian, but which purported in the manner of St. Thomas Aquinas to draw only on such knowledge as believers and unbelievers share in common.

A good example of this, according to Buckley, is provided by the work of Isaac Newton, and following him, Samuel Clarke. After detailing many of the concerns, problems, and results of Newtonian mechanics, Buckley displays how methods internal to Newton's procedure led him to postulate the existence of One "very well skilled in Mechanics and Geometry" who is creatively responsible for the world system as we find it. Newton went so far as to say "I am compelled to ascribe ye frame of this System to an intelligent agent." And, following Newton's lead, Buckley shows how Clarke went on to develop arguments of his own in support of theism, a form of argumentation which he presented in the first of the famous series of Boyle Lectures in natural theology.

The problem, as Buckley sees it, was this: Newton and Clarke, as well as many others like them, developed a natural philosophy, a physics, essentially secular in nature, and then presented inferential arguments to the existence of an eternal, necessary, self-existent, intelligent First Cause of nature as the proper grounding of religious belief. But in the process of doing so, they provided

thoroughly secular categories of thought which could be extended in purely naturalistic ways to avoid any postulation of God at all. For such Enlightenment figures as Denis Diderot and Paul D'Holbach, matter itself came to be seen as the eternal, necessary, self-existent origination of the current world system. Theists such as Newton in England and Descartes in France had made available natural categories of thought which could be used to construct the atheist's alternative world-view. The difference between theism and atheism was then made to seem as if it were no more than an issue over whether a certain inference to the existence of an intelligent cause of the world is compelling, or whether, on the contrary, matter-in-motion can itself serve all our explanatory needs.

Buckley says:

Religion had entrusted itself to philosophy. Philosophy first subsumed this task. Then became the only grounds for religion. Then denied religion in order to be true to its mechanical nature. The very appeal of religion had generated its own denial. Religion protested that it could not speak for itself. That only philosophy could argue for it. Philosophy spoke, and its final word was no.

By making theism an inferential gift of an otherwise secular natural philosophy, Christian thinkers of that time inadvertently misrepresented the true grounds of their faith and played into the hands of those who preferred to decline this particular gift. In an effort to correct this direction of apologetic argument and to offer an alternative, Buckley states that:

REVIEWERS

THOMAS V. MORRIS is an associate professor of philosophy at the University of Notre Dame and author of several books including *The Logic of God Incarnate* (Cornell).

DENISE LARDNER CARMODY is professor and chair of the Faculty of Religion at the University of Tulsa. One of her most recent books is *How to Live Well: Ethics in the World Religions* (Wadsworth).

The commensurate evidence with which the divine existence is asserted or denied must include both the external presence of the saints, of religious culture, or of Jesus, and the internal orientation of human beings toward the ultimate, the sacred, or the absolute. As the question is primarily religious, so the religious experience of human beings provides evidence that cannot be supplanted by something else.

Cosmological or teleological arguments based on facts about the physical universe do not provide a broad enough or deep enough case for the God of the Christian faith.

In his basic emphases, I think Buckley conveys some insight, although I am not happy with everything he says. It has been true that Christian philosophers too often have talked and written as if they were merely theists and not first and foremost Christians. The past half century of philosophy of religion witnesses to this. But in the last few years, this has begun to change dramatically. The intriguing philosophical work now beginning to appear on such topics as the Incarnation, the Trinity, sin, and atonement shows that it is not philosophy that is inimical to Christian faith, but only an overly narrow approach to philosophy. And there is no sense in which philosophy, as an intellectual enterprise, could itself betray religion. Only certain philosophers, and theologians, are capable of that.

The dangers of apologetics, however, are well known, and well documented. Anthony Collins, the friend of John Locke, once even went so far as to say that had it not been for the Boyle Lecturers' annual demonstrations of the existence of God, few people would ever have doubted it. And the popular apologist C. S. Lewis at one time admitted that no doctrine of the faith ever seemed to him so spectral or unreal as one he had just successfully defended in a public debate. The danger is that in specifying a precise argument or range of arguments, the Christian apologist always abstracts from the deep richness of his or her own religious experience and vision, and from the ongoing spiritual realities to be

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met with in the church, and thereby risks presenting a misleading picture of the true grounds of belief. Proper risk management in this vital area requires not the avoidance of philosophy, but rather only

the avoidance of incautious and narrowly delimited philosophical claims. This is the lesson which can be gleaned from the story of modern atheism that Buckley details.

ACCENTUATING THE POSITIVE

SEXUALITY

Mary G. Durkin
Thomas More, \$7.95, 117 pp.

SACRAMENT OF SEXUALITY

Morton Kelsey and Barbara Kelsey
Amity House, \$9.95, 312 pp.

IN PURSUIT OF LOVE

Vincent J. Genovesi, S.J.
Michael Glazier, \$16.95, 416 pp.

Denise Lardner Carmody

These three books provide a good indication of what mainstream to liberal Catholic Christian theologians (the Kelseys are Episcopalians) now tend to say about sexuality and sexual morality when they write for the general public.

Mary Durkin's little book appears in the Thomas More series *Guidelines for Contemporary Catholics*. It reflects her previous work on the allocutions of John Paul II and her collaborations with Andrew Greeley, her brother. Durkin's overview is as comprehensive as one could wish, granted her spatial limitations. She explains that sexuality must mean more than sex, provides an overview of the whole area of sexuality, and then deals with such topics as a biblical view of sexuality, the way sexuality has been treated in both the official Catholic church tradition and the little tradition that has informed popular religion, the views of the magisterium since Vatican II, sexuality in the 1980s, and future prospects.

While the biblical and historical sec-

tions only skim the surface, they seem accurate and balanced. The book's stress on recent issues probably makes it relevant to most of its readers' personal interests, and Durkin's feminism allows her to approach sexuality from angles the mainstream tradition did not consider, without neglecting the wisdom in the traditional views. Throughout, the major asset of the work is its healthy realism (Durkin has seven children). The faith being exposed has both feet on the ground. The writing is clear but seldom inspired or lyric. I thought the balance between reverence for the tradition and encouragement of individual liberty was fine. So, overall, I would confidently put this book in the hands of teenagers, married couples not used to heavy reading, and any others whose main need is a brief, balanced view of sexuality.

The book by the Kelseys is more ambitious, less theological, more psychological. Certainly Christian faith is vivid throughout, but the commitment to Jungian psychology is nearly as vivid. The main topics treated include an analysis of sexuality, information about how sexual identity and attitudes tend to develop, reflections on the relations between sexuality and culture, consideration of the legacy of patriarchy, biblical influences, questions of long-term commitment, the varieties of heterosexuality, homosexuality, and bisexuality, celibacy, overcoming sexual fears, the relations among love, spirituality, and sexuality, and the questions speakers and counselors dealing with sexuality tend to hear.

The book is full of useful references to pastoral sources on each of its topics. Frequently the authors use anecdotes

from their experiences as marital partners, parents, and pastoral counselors. The data they bring forward suggest that sexual behavior has varied considerably from culture to culture and historical period to historical period. The principal thesis they advance is that healthy sexuality is an essential component of psychological and religious wholeness. They show sympathy for the fears, pains, and scars most people have concerning sexuality, and probably most readers will come away with a salutary sense that doubts are par for the course. I found the writing interesting when dealing with case studies and examples but otherwise rather flat. I also found less theology, especially less influence of the simplifying example of Jesus and his twofold commandment of love, than I find necessary for successful spirituality.

Vincent Genovesi's book is not a textbook but it covers the full range of topics one would expect in a text that first laid out the foundations of a Catholic sexual morality and then took up such concrete ethical problems as contraception, abortion, and homosexuality. Genovesi does a good job with the foundations, locating sexuality in the horizon of Christian spirituality as a whole. He has a full chapter on magisterial authority and conscience, and throughout he shows himself a sedulous reader of Richard McCormick and Charles Curran. He has benefited from years of teaching Christian ethics to college students, so the chapters are clear and appropriately personal.

The chapters on contraception and abortion get rather technical, concerning both biology and moral principles, and they owe more to a neo-scholastic mentality than might be fruitful. Generally the tone is warm and healthy, while the positions taken are mildly liberal and courageous enough about criticizing official positions. A rather dramatic defect is the paucity of women cited as authoritative sources. Perhaps as a result, many of the discussions seem rather removed from actual family life and don't reflect the criticism of male rationalizing that many feminist ethicists have raised.

All three books deserve respect and can be recommended as likely both to clarify problems and increase faith. My

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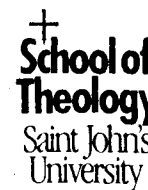
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own mild favorite was Durkin's, because it was blessedly brief, to the point, and low-key. By the very fact that it accepted sexuality as pervasive in the life of faith (while urging that sexuality be taken as perhaps the last great outpost of the extraordinary in a secular age), *Sexuality* avoided the convolutions that threaten psychological emphases. As well, it avoided the legalisms that threaten treatments always keeping an eye on the magisterium. Durkin says that we have a big problem with sexuality, our history has developed a patriarchal imbalance, our faith has not made sexuality the joy and blessing God surely wants it to be, and Pope John Paul II gives us both surprisingly positive views and inadequate follow-through when it comes to church policies.

I myself would like to see the general agreement of all three books about the need for a more positive Christian view of sexuality riveted to the freedom of the children of God. The love of God casts out fear, but until our theology centralizes the love of God and relativizes (without discarding) all other authorities, our sexuality is virtually bound to be full of boogies. It is not hard to point out the dangers in Augustine's "love and do what you will." It is hard to get either church officials or intellectuals to see the radical wisdom in Augustine's epigram and so, after all their demurs, to say the necessary and liberating, "Nonetheless, he has summed up the implications of the freedom for which Christ has set us free."

CORRESPONDENCE

(Continued from page 34)

good and holy as a part of "making things right with God." Women have been well trained in the love of others and not well schooled in the love of self, and I suspect that the liturgy we are discussing sought to address this gap in our spiritual development.

I, too, worry about the "identity issue" of Women-Church; many of us have struggled with this issue in other contexts such as interreligious dialogue.

Smith raises an important issue: how much should we stress our similarities at the expense of the particularity which gives us our distinctive, and perhaps deepest, identity? When are boundaries (between Christian and non-Christian, Catholic and non-Catholic, "secular" and "religious" . . .) necessary, and when ought they be blurred or broken down? The conference did wrestle with some aspects of this issue openly and honestly. In particular, it sought to address matters of cultural, racial, economic, and sexual pluralism within the church and society and within Women-Church with great care. This was, in fact, a major theme of the conference, which received not one mention in Smith's report. Sheila Briggs, one of the first speakers, spoke of the need to let the stories, beliefs, and experiences of diverse women stand side by side with all their contradictions, without rushing to resolve these contradictions, without our trying to make false unity through an artificial "lowest common denominator." Karen Sue Smith's challenge to Women-Church is that we do this theologically, and with due consideration to the Catholic Christian identity which we still claim as a root. . . .

I hope that Ms. Smith's questions about the abortion debate and Women-Church Catholic/Christian identity will be discussed in local Women-Church groups and on a national level. . . .

JANE REDMONT

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